Evangelical Christendom

Jan.-Feb., 1924.

Reunion with Rome.

WHATEVER be the motive that has led to the opening of semi-official conversations between the Primate of England and the Pope—for that is the interpretation given to the proceedings at Malines by the general public—the fact remains that for the first time since the death of Cardinal Pole in 1558, Rome and Canterbury have been linked with friendly official cognisance of Primate and Pope in a discussion on Reunion. We are aware of the divergent interpretations of "the Appeal to all Christian people," and regret the ambiguity which permits some Bishops to hold that Rome must remove her self-constituted barriers before discussions can take place, and others to maintain that "things being what they are, all opportunities must be utilised." Placing on one side this ambiguity and the question of how far the Heads of the Anglican and Roman Communions are committed by what has been done, there can be no doubt that the choice as the forerunner of the Conferences and the organiser of the movement has been most unfortunate in the eyes of the vast majority of Evangelical Christians. Lord Halifax is a man of outstanding personal piety, but he is in no sense a typical English "Churchman"—much less a typical English Christian. His views on the Papacy are repudiated by the Archbishop and no honest English Churchman could do otherwise than reject the contention that the Papacy has by Divine Right a Universal Primacy. For us the question of Papal jurisdiction is not one whit more important than its claims to teach as the doctrine of Christ what is flagrantly opposed to Holy Scripture and to bind on men burdens that are altogether foreign to the Gospel. Rome still stands for what the Reformed Churches rejected as false and erroneous, she proclaims a system which is opposed in spirit and substance to the freedom which Christ gives us, and to-day, as at the age of the Reformation, she maintains what we cannot accept without proving traitors to the Truth that brings salvation to every one that believeth.

"Anathema sit" is the last word of the Roman Church on those who hold the teaching of the Reformed Churches. It was proclaimed by the Council of Trent—it is proclaimed by the Vatican Council. All who do not hold the Doctrine of the Mass and transubstantiation, Mariolatry, the exclusive doctrine of the Roman Priesthood with its sole power of remitting sins, the doctrine of Purgatory, the Immaculate Conception and the Infallibility of the Pope, are "anathema." Such a Church cannot entertain proposals of Reunion unless at the cost of complete surrender to its demands, and to do it justice its apologists assert that the Malines conversations are simply an opportunity for making plain to the Anglican members the "immutable principles" of the Roman Church, which must be accepted before any prospect of Reunion can arise. Lord Halifax may hope for "accommodation"—Rome demands submission. Academic discussion may linger over what Rome has done for Saints Churches that adopt her doctrine, accept her primacy, and are allowed to retain in the East certain of their own customs; but that does not imply that there will be any relaxation of Rome's demands where her doctrine and principles are concerned.

They remain unaltered. Submit, or remain heretics, is the last word, and the Malines proceedings will make plain to the world that she has not changed, but it will also be seen that English ecclesiastics who ought to have known this have been led astray in thinking that it is possible for them to find common ground where the Papacy and the British Primacy can live together as joint representatives of the Church of Christ holding the Truth of Christ in love.

It was said by a great Roman Ecclesiastic in the past that the College of Cardinals needed a Reformation. So they did, and in their personal lives that Reformation has been accomplished. The Reformation has made the Papacy respectable and the demands of Christian morality have been imposed on its leaders by the pressure of Christian public opinion and example. But there is no sign of any doctrinal reformation. Instead of Reformation there has been addition to doctrinal untruth. The Immaculate Conception of the Virgin Mary and Papal Infallibility have become in the last seventy years articles of Faith that must be accepted by every subject of the Roman Church. They are accepted by Uniates as well as by Western Roman Catholics, and all who join that Church must hold them as part of the necessary doctrine of the Roman Church. Time was when it was declared that the necessary maintenance of the Infallibility of the Pope was a Protestant lie. Now this is the accepted creed of Rome. It was a "dogma divinely revealed that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in the exercise of his office as pastor and teacher of all Christians, he defines by virtue of his supreme apostolic authority doctrine concerning faith or morals to be held by the Universal Church, is, by Divine assistance promised to him in the person of St. Peter, possessed of the Infallibility wherewith the Divine Redeemer willed that His Church should be endowed in defining doctrine concerning faith or morals; and that therefore such definitions of the Roman Pontiff are unalterable and not by reason of the consent of the Church." These are the words of the Vatican Council.

Liberty and Rome do not walk hand in hand. Rome holds her exclusive right to determine conditions of salvation. Rome may no longer practise her sanguinary habits that are a disgrace to her history. Protestantism has renounced as antichristian has repented without measure for any employment of force used by her and by imperfect emancipation from Roman tradition. Roman Catholicism has abandoned her practices under compulsion from external power. But where Rome has the power she has also the will to cramp freedom to its utmost limits. The Vatican Council declared as anathema the error "that the Church has not the power of laying down what are diriment impediments. The Civil authority does possess such a power, and can abolish impediments that may exist to marriage." This is the bald doctrine that lies behind the Ne Temere Decree, which pronounces null and void the marriage of a Roman Catholic which takes place in a Protestant Church to a Protestant spouse. Last year a Spanish Government announced its intention of removing restrictions that interfere with civil and religious rights of Evangelicals. The Cardinal Archbishop of Saragossa wrote a letter saying that the Roman Church would oppose such a step to the utmost of its power, and the Concordat with Rome would be broken if such liberty were granted. And the Government withdrew its proposal. Lord Balfour has truly said: "Roman Catholics have never abandoned the right, when they think it expedient, of forcing their doctrines by every means in their power." Therefore in the sacred names of Truth and Freedom the World's Evangelical Alliance is opposed to all attempts at Reunion with Rome before Rome abandons her false and unscriptural teaching and system, and renounces her claim to restrain liberty in order to further her own ends.

Notes.

The General Secretary leaves London by Malta on February 9th, to pay a brief visit to the Agents of the Alliance on the Island and to ascertain the possibilities of development of the Malta Mission. No other Society is engaged in mission work among the native population which, as our readers know, has been and is being, carried on under limitations imposed by the prevailing intolerance of the Roman Catholic Church. Recent reports received by the Council in London point to encouraging progress, and the situation calls for review. Mr. Gooch is travelling overland, via Rome and Syracuse, and as some eight or nine days and nights have to be spent in the train, he will be glad of remembrance in Prayer for the whole undertaking. He hopes to be back in London for the next meeting of the Executive Council on February 28th.

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The Executive Council has been strengthened by recent additions, the following having accepted invitations to join: Canon C. L. Thornton-Duesbery, M.A., Canon L. George Buchanan, M.A., Canon H. Foster-Pegg, M.A., and Mr. H. Morgan Veitch. As the Council meets on a fixed date, the fourth Thursday in each month (August excepted), at 3 p.m., some of our readers may be prompted through this information to place the Alliance and its growing interests before God in special prayer on the recurring dates.

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Death of Dean Wace.—On another page we include special mention of the passing of the Very Rev. Dr. Henry Wace, Dean of Canterbury, a Vice-President of the Alliance. One of his last public utterances was the address he gave at the United Evangelical Congress at Westminster arranged by the Alliance last year. It is included in the volume recording the Congress, and is entitled "The Gospel: Its Birth in History." At the last meeting of the Executive Council the following Minute was adopted by a standing vote:

> The Executive Council of the World's Evangelical Alliance have learned with very deep regret of the death of the Very Rev. Dr. Henry Wace, Dean of Canterbury, a Vice-President of the Alliance, which has passed to rest. They

EVANGELICAL CHRISTENDOM

> record with gratitude and the sense of deep obligation the valued services which from time to time he rendered the Alliance and its national Evangelical branches, which he represented. With thankfulness to God for the gift of such a servant to the Church, they also desire to place on record Dr. Wace's clear and unfaltering witness, based on the unbroken testimony of the Scriptures, to the Divine Inspiration, Authority and Sufficiency of the Bible.
>
> The Council wish to express their deep sympathy with Mrs. Wace and members of the family of the late Dean in the great bereavement and loss they have sustained.

* * *

The Universal Week of Prayer.—It can truly be stated that the Week of Prayer, 1924, has been more widely observed than on any previous occasion. As we write, reports are coming in from widely-separated home centres, many of them accompanied by welcome thankofferings. The universal programme has been more widely used, too, the demand for copies being exceptionally heavy as the old year drew to a close. Blackburn put up a record by ordering no less than 10,000 copies, which must have indicated wide-spread distribution in the Churches of the town. The Apostle Paul wrote to the Christians at Philippi: "notwithstanding, every way, whether in pretence, or in truth, Christ is preached; I, therefore, do rejoice, yea, and will rejoice." With the Apostle we can say, "notwithstanding every way whether in pretence or in truth, the Week of Prayer is observed, we will rejoice, yea, and do rejoice." We wish, however, that some centres of which we have knowledge would fulfil the express request of the Council of the Alliance that all local meetings in connection with the Week of Prayer may be organised in the name of the World's Evangelical Alliance, and not in those of a less international interpretation of the underlying Unity which the Alliance expresses. We take this opportunity to thank all, both at home and abroad, who have co-operated in the arrangements for local meetings. We are thankful, too, for sustained Press interest in the Universal Week of Prayer, notable instances being special and valuable articles or reports which appeared in *The Record*, *The Life of Faith*,

The Christian, The British Weekly, The Church of England Newspaper, and other religious newspapers.

The availability of the Throne Room of the Holborn Restaurant for the London Council Meetings created new interest, and the daily meetings were a marked advance on those of previous years. We are uncertain whether the new hour of meeting, 11 a.m., was convenient for all, although the attendances were well maintained throughout the Week. Perhaps some of our readers would like to make suggestions in view of next year, D.V.; it may be that 11.30 would enable even larger numbers to attend.

International Goodwill—the Mansion House Meeting.—The Mansion House meeting during the Week of Prayer, and on the day devoted to prayer for "Nations and their Rulers" was a great success. A full report of the occasion appears in this issue of EVANGELICAL CHRISTENDOM.

The Japan Week of Prayer.—Our friend and Agent for Japan, Mr. George Braithwaite, of the Japan Book and Tract Society, through whom the Japanese programme for the Universal Week of Prayer is annually translated and circulated, writing on November 20th, says:

"In view of the stupendous nature of the disaster which has befallen this Empire, it seemed to me fitting that some reference should be made to it in the Japanese Programme. We therefore inserted brief clauses as follows:—

"1. On Monday, expressing thankfulness that the lives of nearly all the Christian workers, and also of such a large number of the Christians were preserved.

"2. On Tuesday, prayer that this visitation may be blessed to arouse every member to greater earnestness and a fuller consecration, that so the Church may be enabled to fulfil the mission with which she has been entrusted by God for the saving of this nation.

"3. On Saturday, prayer that God may bless the efforts that are being made to relieve the sufferers, and to minister to their needs, and that Himself abundantly comfort with His own comfort all those who have lost their property or their dear ones through this disaster."

Mr. Braithwaite adds, "I felt sure you would approve of these additions. We omitted nothing, but simply made the paragraphs slightly longer in Japanese."

This letter was referred to at the Council London meetings, and on the day devoted to "Missions" announcement was made that any offerings left at the doors would be forwarded to Mr. Braithwaite, instead of being applied as usual to the home expenses of the Week of Prayer. A sum of nearly £3 resulted, and this, with a further grant from the Council of the Alliance, is now on its way to Japan.

British Empire Exhibition—United Evangelistic Campaign.—On another page we are able to furnish a sketch of the attractive Bungalow now in course of erection in the grounds of the British Empire Exhibition at Wembley. We wonder if all our readers have realised how great an event this Exhibition is going to prove in the progress of the Empire, or how vast the scale on which it has been planned? To have let it pass without some united and united enterprise of an Evangelistic nature would have been a great mistake. Difficulties have had to be overcome, but the progress which can now be reported is a result of earnest prayer, and a ready response has been given by many interests to the call and invitation to unity and co-operation. The Campaign has been planned under the auspices of the World's Evangelical Alliance, and in connection with its basis, and the Council of the Alliance have made themselves responsible for £1,500, which will be the cost of ground rent, erection of the Bungalow, and the furnishing of the same. Beyond this a sum of £1,500 is required, £3,000 in all, and at the time of writing only one-tenth of £3,000 is in hand. We sincerely hope this important project will meet with generous response, in gifts both large and small, so that the Campaign may proceed without interference by financial difficulties. The Campaign itself, which is interdenominational, is being planned by a special United Committee, representative of all interests devoted to evangelistic effort, and the one object is to reach with the message of the Gospel of Christ and Him Crucified as many as possible of the millions who from April–October next will visit the British Empire Exhibition. They will come from all parts of the Empire, and the world. We ask

anointed prayer for guidance and good success to be given to all associated in the campaign, from which great good is possible.

The Queen's Hall "Reformation" Meeting.—As we go to press the great united meeting on "The Reformation: Its Message for Today," arranged by the Alliance at the Queen's Hall, W., on January 31st, has taken place, with many evidences of God's blessing. It was a great and powerful meeting, and it may be followed by another in the Autumn, perhaps in the Albert Hall. A full report of the Queen's Hall meeting will appear in our next issue.

Reunion with Rome.—Our leading article will place our readers in touch with a subject which is of vital importance to all those who wish to maintain the great heritage of spiritual life and liberty to which the Reformation gave birth. What many believe to be organised efforts to undo and blot out the Reformation have been revealed through recent happenings. We cannot say for certain there is much yet to be cleared up, and at the time of writing known are neither clear nor determined. The statement of the Archbishop of Canterbury relative to the conversations at Malines on the subject of reunion with the Roman Church has created deep misgivings. For the moment we content ourselves with a record of the following resolution, adopted by the Executive Council of the Alliance:—

THE MALINES CONVERSATIONS.

The Executive Council of the World's Evangelical Alliance, having considered the statement of the Archbishop of Canterbury on the conversations on reunion at Malines with representatives of the Roman Catholic Church, has passed a resolution recording "its emphatic protest against any negotiations, power of observation, if they ignore the necessity for complete reformation within the Roman Church, either as regards doctrine, claims, and all decrees or facts intolerant of civil and religious liberty."

Church Reunion or Christian Unity?—*Is the Roman Catholic Church a part of the Church which is the Body of Christ? This is a question which calls for answer, and which concerns the largest subject of Church Union or Reunion. The Identification of Christian Unity in its New Testament setting with the reunion of Churches, and the appropriation of the former by those* actively working the latter has created in confusion and discord, and is working much harm to spiritual life and power. Quite here for religious liberty centers in ecclesiastical cohesion, and interpretations of primitive Church unity which place emphasis upon one fold rather than upon one flock. The application of Our Lord's prayer as recorded in John xvii., to an amalgamation of Church organisations is evident to accord with the words used or their accepted interpretation. By all means let Churches, if they be Protestant and Reformed, work together in unity and brotherly love, for unity in diversity is a Divine fact, and so long as it recognises that (to quote the Westminster Confession) "the Catholic Church, which is invisible . . . is the spouse, the body, the fulness of Him Who filleth all in all," nothing but the gifts and blessing of God can follow.

The Bathonia and Russia Mission.—We have further good news from Rev. Adam Podin, our Agent for Bathonia and Russia. Writing on December 21st he acknowledges the Christmas gifts forwarded for the lepers in Bathonia, to whom special reference was made in our last issue. A further letter, dated January 25th, has just been received, in which Mr. Podin says:

> Since the 11th of October I have spent every week-end in some prison preaching the glorious Gospel, and prisoners were weak. There is nothing better or more powerful than the old, old Gospel. I have been to spirit among you, and been fought with you the battles of the Lord. We are living in a time when the old devil uses his utterpost to defeat the work of Christ. The Week of Prayer has been a great blessing throughout our land. From every place came good reports. In several places a real revival has broken out. In my own church God gave us some tokens of conversions, but we are longing for more. The past year has been a very happy one, and I have seen much fruit from my labours. I cannot answer all the letters that come from prisons and other places, from awakened or converted people who ask me for advice or send me thanks.

"Is the Bible Infallible?"—*The Daily Express* recently inserted a considerable report of a debate which took place in Calvary Baptist Church, New York City, on the question of the infallibility of the Bible. The Pastor, Rev. J. H. Stratton, took part on the affirmative side, and the Pastor of the Westside Unitarian Church, Rev. C. P. Potter, on

this legislature. It is reported that the latter won, by two votes to one, there being 2,500 people in the Church. If we can trust a newspaper report, there seems to have been a good deal of heat in the proceedings (it is stated that both the police *and firemen* were called out!) over what intellectual Christians who have read and studied their Bibles, find no difficulty about. The arguments against infallibility (a word which the Bible never applies to itself) "consisted in reciting contradictory verses." We quote some of them that our readers may appreciate the ignorance of Scripture which excites public ridicule in America:

II. Samuel vi., 23: "Therefore Michal, the daughter of Saul, had no child unto the day of her death."

II. Samuel xxi., 8: ". . . . and the five sons of Michal, the daughter of Saul . . . ."

Genesis xxii., 1: "God tempted Abraham."

James i., 13: "For God cannot be tempted with evil, neither tempteth He any man."

Romans ii., 11: "For there is no respect of persons with God."

Romans ix., 13: "As it is written Jacob have I loved, but Esau have I hated."

Acts ix., 7: "The men . . . stood speechless, hearing a voice."

Acts xxii., 9: ". . . . They heard not the voice."

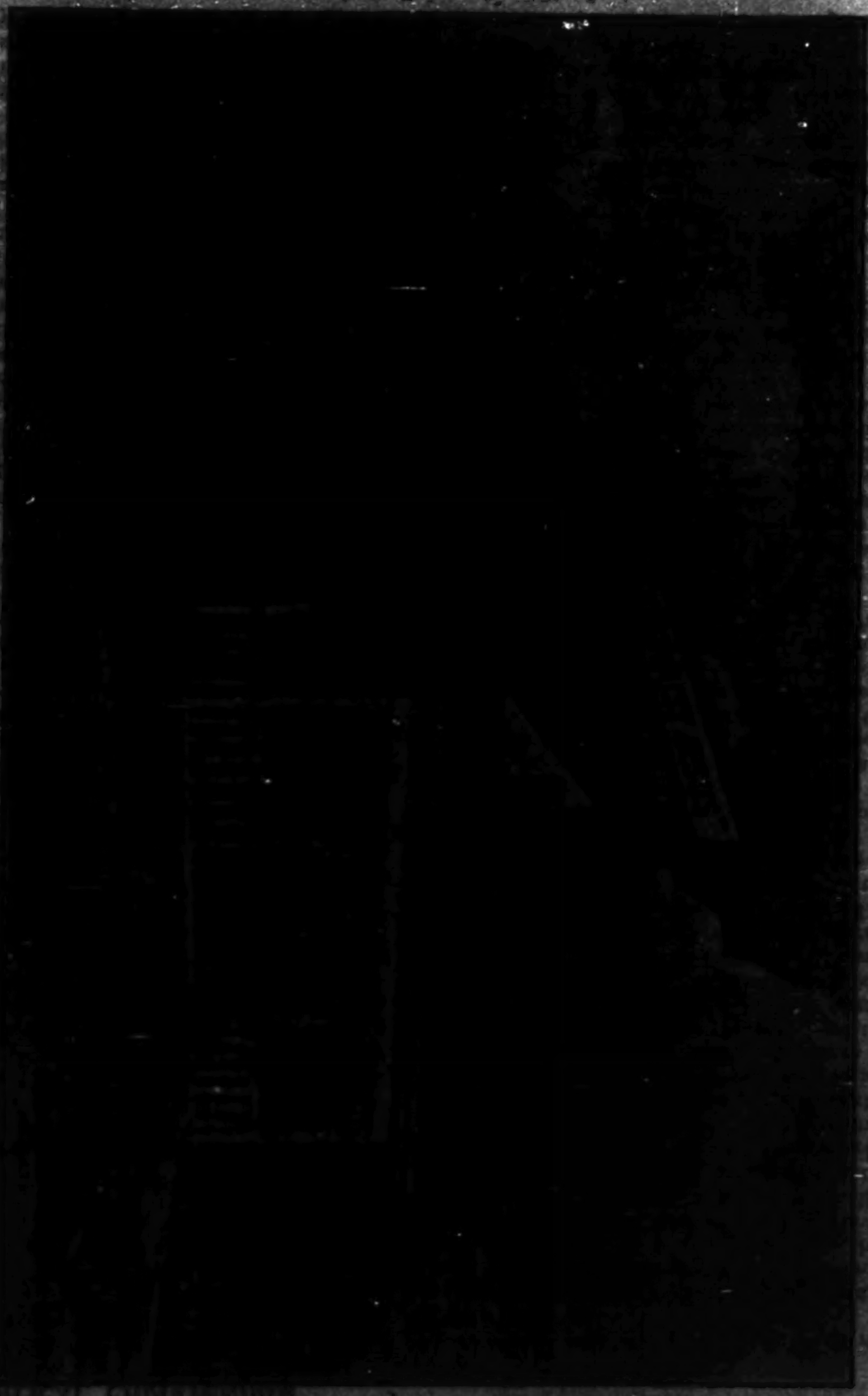
We are indebted to a correspondent for a studied reply to all this nonsense, and only regret that limits of space prevent the use in full of the interesting and convincing replies made to these supposed "contradictions" of Scripture. . . . Let us look at these in order. The reference to Michal is presumably accepted as a contradiction of II. Samuel xxi., 8, but as our friend points out, the authorised version clearly gives a marginal reference, which mentions that it is no doubt Michal's *sister's* sons, the children of her brother-in-law, who are mentioned in II. Samuel xxi., 8. Then we come to the old chestnut contradiction "God did tempt Abraham." But when we were young we learned that the word "tempt" here is really the word "tried." Fancy spending an evening in a New York assembly of 2,500 people to substantiate what a little knowledge of versions would and does explode. Another argument for fallibility: "There is no respect of persons with God," contrasted with a very old objection to Bible inspiration, "Jacob have I loved, and Esau have I hated." Of course, the word "hate" here is not used in the sense of our modern meaning of hate against a person as such, but is indicative of distinction between the character of two totally different personalities. Our Lord once exhorted that no man could come to Him unless he "hated" his father and mother. Here it is the same thing, our correspondent points out, the sense to be attributed to a word must be regarded in the light of the use to which it is applied. Lastly, we have the seeming contradiction in the Acts concerning the incident at the conversion of Saul. There is no contradiction at all. A parallel case is John xii., 28-30, where "Jesus said it (thunder) and others that an angel spake" to our Lord. So in the incident quoted from the Acts, some may have heard a voice, and some heard a noise which they did not distinguish as a voice. And so the *Daily Express* on a front page in big head-lines announces in answer to the question, "Is the Bible Infallible?"—"It is not!"

The Bible and Evolution.—While on this subject, a word may be said concerning evolution, a subject which Canon Barnes labours as proof positive that the Old Testament, particularly the early chapters of Genesis, cannot be regarded as either historical or authoritative. This subject of evolution holds more followers than is realised, and with all respect there are many who, if they are willing to allow that evolutionists may have their origin from an anthropoid, they themselves are not willing to be so classed; and they can give a good account of the Creation story. But we have to go to New York again, and this time Pastor Stratton won, for, in a further debate, in a larger building, the Carnegie Hall, seating 3,500 the judges gave their verdict unanimously *against* the "usual scientific arguments on evolution" advanced by the Unitarian Pastor, Rev. C. F. Potter. Quite rightly, Mr. Stratton urged, as we do, that the issue is not really between Creation and Evolution, but between God and no God. The genealogy of Christ, as given in Luke, runs through Mary back to Enos, "which was the son of Seth, which was the son of Adam, which was the son of God." We suppose the evolutionist would say, "which was the son of Adam, which was the son of an ape, which was the son of a reptile, which was the son of a fish, which was the son of protoplasm, which was the son of chemico-electrical reaction, which was the son of God." The latter is a question-begging Mr.

Scripture remarks in debate. We regret the haste to between the conclusions of science and the Word of God,—between a human and fallible Christ and the Christ of God, Who was "in the beginning with God," and apart from Whom "nothing that is made was made."

"The Real Evangelicalism."—Dr. Glover is the President-Elect of the Baptist Union. He is an eminent Christian, a scholar, an orator, and altogether one whose qualities fit him to be a leader in the religious world. But all this makes us the more grieved when we take the *Daily News* and find him labouring with his pen to build up Evangelicalism by weakening the foundations upon which it rests. A recent issue of the *Daily News* is before us containing an article by Dr. Glover on "The Real Evangelicalism." We quote two passages from it: "What is Evangelicalism? Popularly the word is taken to mean a certain set of critical opinions about the inspiration of the Bible which ordinary people are not, in fact, strictly qualified to hold or to reject: one particular theory of the Atonement, a theory not necessarily better than others, but often the only one familiar, and eminently, a strong emphasis on eternal hell." Again Dr. Glover, who persists in using a new term "Central Evangelicalism, the identification of which with "Liberal" Evangelicalism seems to be only a distinction between *Church* and *Chapel*. He says: "I want to suggest that behind the most dim, drab, and dull Evangelical preaching, with its set formulæ, its unintelligent quotation of the terms once new-coined by happy experience and spoiled by petty use, there lies a real message of joy; and I do wish the Evangelicals so-called, would get it spoken out. That is where the great Central group in English Christendom is really helping us. The Centrals believe in the fundamental message of the Evangelicals, and are trying to say it disentangled of critical and theological theory. Is there salvation from sin? Central and Evangelical say there is; the Evangelical qualifies this glad news by dragging in the Pentateuch, or rather his theory of Moses; the Central tries to express the experience with a minimum of theory or explanation; one has too much language, mostly stale, the other suffers from having no very available terms which he can use without suggesting what he does not mean."

Dr. Glover no doubt pleases the average reader of the *Daily News*, who we presume, are only too thankful to get good copy, but we object to this kind of thing. Dr. Glover is either so clever that he does not realise how ridiculous he appears before instructed Christians of a common turn of mind, or else he is at the cross-roads, and is struggling, on his own confession "having an available terms which he can use without suggesting what he does not mean." But what does it mean? Are there two "theories" of the Atonement, the one "not necessarily better than the other," and is it fair to say that other Scripture or the old-fashioned Evangelical Dr. Glover deplores places, "eminently a strong emphasis on hell"? Then, again, it is fair to conclude from the second quotation that Dr. Glover rejects Old Testament inspiration; at least we do not think his reference to the Pentateuch either reverent or convincing. It may be Dr. Glover will write a further article and tell us just what "theory" of the Atonement he is prepared to preach, and whether the Pentateuch, apart from "theories of Moses" is a reliable guide in determining the relationship of the Gospel of Christ to the law, which one greater than Dr. Glover characterised as being "our schoolmaster, to bring us to Christ." We regret having to speak like this, and we do it in respect, and even Christian charity. We have reason to believe that Dr. Glover excuses his *Daily News* copy by the argument that he would speak in more orthodox terms to orthodox people, but that he ministers to the unorthodox and hence runs or hints at unorthodoxy that, to quote the words of Paul "he may by all means save some." If Dr. Glover thinks this he is greatly mistaken, and without laboring a criticism we greatly regret having to make, we strongly urge him to drop all these veiled attacks upon the old Evangelicalism, which is not the "dim, drab and dull" thing he suggests, and to write on practical themes rather on theory and theology, which he frankly admits he cannot express in "available terms" without suggesting what he does not mean. There is a strong and growing feeling against this sort of *Press* article, and now that "The Real Evangelicalism" has been treated upon by Dr. Glover in terms we deplore, it is only fair to say so.



BRITISH EMPIRE EXHIBITION

APRIL—OCTOBER, 1924

United Evangelistic Campaign

THE greatest Exhibition ever contemplated within the British Empire, is to be opened at Wembley next April, and will remain open until the end of October. It is costing over £10,000,000 to produce, and an entirely new city has been erected to house it. It will reproduce in miniature the entire resources of the British Empire, and one of its primary purposes is "to make the different races of the British Empire better known to each other." The President of the Exhibition is H.R.H. the Prince of Wales, who in a personal message circulated throughout the Empire, states: "We must unite to make the British Empire Exhibition a success worthy of our race—I shall hope to see many friends from the Dominions and Colonies at Wembley Park in 1924."

The most conservative expert calculations put the probable number of visitors to the Exhibition at a minimum of 25 millions. Special facilities for reaching the Exhibition are being planned for all parts of the Metropolis, and, indeed, the Empire, and the fact that the grounds at Wembley will be accessible in a quarter of an hour from Piccadilly Circus evidences the thought and enterprise which are being weaved, so as to produce an Exhibition which will be the last word in comfort and convenience.

We feel sure that you will agree that the occasion should not pass without its great opportunities and responsibilities for an Evangelistic Campaign being grasped in the utmost strength. Such a Campaign calls for a united effort, the union of all, individuals as well as organisations, to whom Christ is the Saviour of mankind, and whose mission is is, directly or indirectly, to "preach Christ, and Him Crucified." It is also a glorious opportunity to witness to millions, who will come from our Dominions and Colonies, that "Ye are all one in Christ Jesus" is a power, not only in spiritual experience but in practical effort.

The whole project has received most careful consideration, and a United Committee has been formed, representing the Church of England, the Evangelistic Committee of the London Diocesan Conference, the Evangelical Free Churches, the Metropolitan Free Church Federation, the Church Army, Salvation Army, Y.M.C.A., Y.W.C.A., National Young Life Campaign, World's Evangelical Alliance, and other organisations and interests.

A splendid site has been secured in the Exhibition grounds, close to the British Government Building, and an attractive Bungalow is in course of erection to serve as an organising centre. It will accommodate at least 100 persons, and will be used for various purposes incidental to the Evangelistic Campaign, including a daily noon meeting for united Prayer on behalf of the Empire, also as a centre for rest and enquiry. Personal Evangelism will form also an important part of the Campaign. Literature will, of course, be freely distributed, both within and without the grounds.

An appeal is now made for the sum of £2,500, which is required at once to meet the cost of ground rent, building and erection of the Bungalow, and the expenses of the Campaign within the Exhibition itself. It is a modest sum having regard to the enormous sums which are being spent to provide secular attractions; amusements being catered for on a vast scale.

There are, of course, wider possibilities of Evangelism which the United Committee would like to use. Churches and Halls in central situations in London itself ought to be utilised to give the message of the Gospel to the multitudes. Naturally the extent of the united work must depend upon the support which is promised or secured. We specially commend this wider aspect of Evangelistic effort to your prayers and generosity. It is estimated that to fulfil this wider campaign effectually £10,000 will be required.

Gifts large and small are required, and they are required now. Cheques, etc., should be made payable to the "B. E. E., United Evangelistic Campaign," and crossed "Barclay's Bank, Limited, Bloomsbury Branch."

On behalf of the United Committee:

R. C. HART-DYKE, *Chairman and Hon. Treasurer.*

H. MARTYN GOOCH, *Hon. General Secretary.*

International Goodwill.

The World's Evangelical Alliance at the Mansion House.

NATIONAL and international anxieties, which accompanied the dawn of the New Year, prompted the Council of the World's Evangelical Alliance to appeal to the Lord Mayor of London to invite a special united meeting for Prayer at the Mansion House on Wednesday, January 9th. The appeal was graciously responded to, and our readers will be glad to have a full report of the proceedings. The Lord Mayor presided, supported by the Aldermen and Sheriffs of the City of London, and a number of prominent representatives of the various Churches and religious interests generally. We need hardly say there was a large attendance, despite the blizzard which visited us on that particular day, and throughout the meeting there was a quiet spiritual power. The meeting was called "to further international goodwill and fellowship, and those Christian principles which find expression in the League of Nations and other movements." The proceedings opened with the singing of the hymn, "O God, our help in ages past," and Prayer by the Lord Mayor's Chaplain, the Rev. Chancellor S. Gordon Ponsonby, the audience joining in the General Thanksgiving and the Lord's Prayer.

The following letters from the Prime Minister, Mr. Stanley Baldwin, Viscount Grey of Fallodon, and Lord Cecil of Chelwood were read by the General Secretary, Mr. H. Martyn Gooch :—

From the PRIME MINISTER.

10, Downing Street, S.W. 1.

As we stand on the threshold of another year and review its possibilities, we can take to ourselves no brighter hope than that, as the bitterness of the Great War recedes, the spirit of fellowship may revive among the Nations, and the desire for peace, which is so close to the conscience of mankind, may ripen into real achievement.

The League of Nations is the first instrument of peace in the world to-day; and all those who hold any office of responsibility must welcome the expression, which a meeting such as this can give, of the desire on the part of men of good-will to further the principles and aims which the League of Nations is seeking to establish.

STANLEY BALDWIN.

From VISCOUNT GREY OF FALLODON.

Fallodon,
Lesbury,
Northumberland.
January 6th, 1924.

DEAR MR. GOOCH,

A great writer in the 18th Century, who had made great study of history, wrote that history is little more than the record of the crimes, the follies and the misfortunes of mankind. It is not the whole truth, but it is near enough to make the study of history a sad one; the reflection might be made with as much justice to-day as when Gibbon wrote it.

And the chief reason is that the impulse of ill-will so often prevails instead of goodwill between nations and classes.

I hope the meeting on the 9th will contribute something to bring to public opinion that better spirit, without which no changes of Governments or of social systems will do much good. I am very sorry that absence from London will prevent me from being present.

Yours sincerely,

GREY OF FALLODON.

From the LORD CECIL OF CHELWOOD.

Hatfield House,
Hatfield,
Herts.
29th December, 1923.

DEAR MR. GOOCH,

I am very sorry that my engagements do not allow me to be present at the meeting of the World's Evangelical Alliance, to be held on the

ple. We live in dangerous and difficult times, when international suspicion and fear seem to dominate the world. All nations long for peace, but perversely refuse to put aside those entanglements which make peace in any real sense impossible. Never has it been more clearly true that fear has torment. Never has it been more necessary to remember that it is only perfect love that can cast out fear. The nearer we can approach to that ideal the greater is the hope that Christian civilisation can yet be saved. The League of Nations is indeed only a piece of international machinery. To be of service to the world it must be inspired by the Spirit of Christianity. That is, if it not the keynote of your meeting? All good wishes attend you.

Yours very sincerely,

Ed.

THE RIGHT HON. THE LORD MAYOR, said:

Ladies and Gentlemen,—I can assure you that I am very pleased to take the chair at this very inspiring meeting. At the same time I am going to put you all at your ease by assuring you that, though I am down as one of the speakers, I do not intend to make a speech. The Lord Mayor has many duties to perform, not only during his term of office, but during every hour of every day. Therefore, I am not prepared to make a speech to-day. I am prepared to be, like you, a most interested listener. But there are one or two notes that I have made that perhaps you will allow me to read as an expression of my thoughts and wishes for the success of the movement in which you are engaged.

For nearly eighty years, with ever-expanding influence, the World's Evangelical Alliance of men of goodwill has endeavoured, in the first week of the new year, to bind the whole wide world in a golden chain of Prayer. In almost every country of the world to-day Christians are gathered together to seek the guidance and blessing of the Almighty for their nations and their rulers. We are living in difficult and anxious times. The problem of unemployment is still serious, the foreign outlook is grave, and there are unrest and danger in numerous parts of the world. It is well at such a time for us to meet here in the centre of the British Empire, and intercede for all nations and their rulers in these days of stress and sorrow and difficulty. We do not doubt that the issues of the great War were granted in answer to believing Prayer, and so now we equally believe that upon individual and national righteousness the present and the future depend, and we met here to say in all sincerity, "I called upon the Lord, and He heard me, and delivered me from all my fears."

I now have very great pleasure in asking the Lord Bishop of Chelmsford to address you.

THE BISHOP OF CHELMSFORD.

My Lord Mayor and fellow Christians,—We are met here this afternoon at one of the very central spots, if not the central spot, of this Empire of ours, to take our share in the Week of Prayer observed in many lands and in many tongues, on behalf of this nation, and on behalf of the nations of the world. It is no small thing that in a place like this, in the centre of this busy City where material interests naturally largely dominate, men and women should be willing to meet together under the presidency of one of the busiest of them, to ask for God's blessing upon this and the other nations. It lets the world know, at least, that we are not ashamed of Prayer; it lets the world know, at least, that we believe Prayer to be effective. Yesterday, when Parliament began, and before ever another word was said, Prayer was offered. So it happens at every Session. That fact means that this nation, at least, attaches to Prayer an importance second to nothing else in its corporate and its political life.

Now we are met to pray, and to dare to pray is to take upon ourselves a responsibility. I heard it once quaintly said, "You cannot swop your troubles for a prayer." What the speaker meant, I think, was this—that you cannot only pray. Pray by all means, and then see to it that you strive in all the ways you can to win the answers to your prayers. That is our task, our duty to-day. In the Old Book there is a verse

slightly misunderstood in our ordinary version, which runs correctly thus: "The kingdoms of this world shall become the kingdoms of Our Lord and of His Christ." That is the great ideal; not a world with one kingdom, humanly speaking, but all the kingdoms bound together in a splendid unity in subjection to Christ. That is the ideal of the League of Nations, that is the ideal of the humblest one of us. Ideals are useless, worse than useless unless we set to work at once to make them into realities. We believe that the ideal is capable of being made into a reality. We pray that it may become real, and we put our hands to the task.

We pray. What do we mean by Prayer? Just this. We put our hands to set loose those spiritual forces which the world so badly needs to-day in its every department. Those spiritual forces are but another name for the power of God. We open the sluice-gates of the Divine power, that the refreshing, healing stream may pour over the nations of the world. "What is the use of it?" says the sceptic, as he stands at the edge of the crowd. There is just as much use in letting loose spiritual power as there is in letting loose any other kind of power. There is nothing more unnatural in asking God to give us the benefit of this spiritual force than there is in asking God to let loose natural forces. And the world is beginning to see it. We have tried for the nations almost every single thing that man can try; we have made scheme after scheme, Treaty after Treaty. All kinds of diplomacy have been used, splendidly used sometimes, and then we have in these last years created the League of Nations, and the world is still distressed. The world needs something that force has not given it and cannot give it, and that diplomacy has not given it and cannot give it, and that politics of any kind has not given it and cannot give it. We are beginning to see that the world needs some spiritual force, some higher thing than of man's devising; and we Christian folk, who have tested and seen something of the power of God, are praying that into those departments of human life from which God in the past has been too often excluded, He may henceforth be admitted. We pray, and we believe, that by our prayers this old world of ours may be brought at last in submission to Christ. If you will stop and think for a moment, you must see that the thing we want to-day—greater than the wisdom of politicians, greater than the conciliatoriness of diplomatists, greater than the splendour of palaces and Treaties—is good will amongst men, men of goodwill. I believe that the worst treaty in the world would bring peace to the world, if the world wanted it. I believe that the best treaty in the world will fail to bring peace to the world if the world does not want it. You cannot make a man peaceable by Act of Parliament, whatever else you can make him. It is only the spirit of God that can do that. So we pray, and as we ought to pray a bit more determinedly than we have ever prayed before, that into our national life and into every department of our life, civic, commercial, political, the power of God may come and bring the goodwill, which is, after all, the great message of the Incarnation. Then, having prayed, it is our business, as best we can, to justify our prayers, our business on every hand quietly, but determinedly, to insist that there is a Christian solution of all our problems, and that the only proper solution will be the Christian solution.

We are told sometimes that it is not the business of the Church to interfere with politics. Within limits, I agree. I know there are some who do not. I am inclined to think that it is a mistake for the Churches, and especially for parsons, to interfere with ordinary party politics. But I am quite sure it is the business of the Church to inspire politics with Christian sentiment and with Christian principle. It happens at this moment, when I am not going to interfere with politics, that a new Parliament is meeting to face the world situation, in which no one Party has a majority over the other two. Whatever is going to happen will have to happen to a certain extent. It seems to me that here is a splendid opportunity for the Christian Church, not to make a fourth Party, but to insist, in season and out of season, that this British nation of ours means to be Christian, and that we will not be content with any politics, with any diplomacy, with any schemes for the settling of the nations of the world, unless those schemes can be brought to the standard of the principles of the Lord Jesus Christ. That is what we pray for, and that is what we must see to. We will not leave this thing because it is un-Christian, we will set

have that thing, even if it cost money, or it cost votes, or it means hardship for us, even if it means increased taxation—we will not have it because it is contrary to the will of our Master. That is what I meant when I said that to pray is a responsibility. The answer to our prayers will cost us something. God help us to be ready to receive the answer.

We are praying for the nations of the world. We want them to be bound together. As this World's Evangelical Alliance binds the Christian people of the world together, we want them to be bound together in one enterprise of love and fellowship. Shall we see to it that we of the Christian Churches

—it is good that we are here this afternoon, men of different minds and of different Communions, and yet standing on the same platform and praying the same prayers, and uttering the same thanksgivings—shall we see to it that we of the Christian Churches set the nations of the world a good example, and that they shall not be able to turn round and say to us, "You have no right to rebuke our quarrels, for you are always quarrelling yourselves!" God teach us not only the spirit of Prayer, not only the reality of Prayer; God teach us fellowship in the great communion of the family of God, and as we learn the lesson we shall be able to pass it on as a pledge to the world that needs it so sorely.

REV. ARCHIBALD FLEMING, M.A., D.D.

My Lord Mayor, my Lord Bishop, and Ladies and Gentlemen,—I am proud to be associated with the Bishop of Chelmsford on one of these occasions when, whatever be the hopes, sanguine on the part of some, and less sanguine on the part of others, of external unity in the Church, the spirit of unity at any rate can be practically and on a public platform demonstrated. The great Christian conception of the League of Nations, on which I have been asked especially to speak to you for ten minutes this afternoon, is one with regard to which there is, happily, practical unanimity, not only in all the branches of the Christian Church, but among all the political parties of this country. With the exception, perhaps, of one or two freak politicians, whose habitat seems chiefly to be in the House of Lords, and whose recent utterances on this subject have, I think, considerably damaged both their personal reputations and their political prospects, political men of all complexions of opinion have recently vied with one another, though with varying degrees of enthusiasm, on the hustings and elsewhere, not only in paying tribute to the idealism, but also to the practical achievement, young though it be, of the League of Nations. There is not only the Earl of Balfour's very remarkable and whole-hearted defence of the League the other day, and the tributes which we have heard this afternoon from the Prime Minister, Lord Grey of Fallodon and Lord Cecil, and quite recently also from Mr. Asquith and Mr. Lloyd George. But we had, last night, from the leader of the Labour Party, the potential Prime Minister, a fine phrase, an obviously sincere pronouncement to the effect that it would be the policy of his party to do their best to complete the structure of the League of Nations, and use it without reserve as the main instrument for securing international justice, and thereby creating conditions of international peace. I venture to think that this phrase of Mr. Ramsay Macdonald's will become classical, as a clear and accurate description of the main purpose for which the League of Nations exists. Nor are there wanting signs that in the comity of nations the League is steadily gaining in confidence and prestige. There is very good reason to believe that in Italy it is growing in favour, and that Signor Mussolini is increasingly its friend, and that it is generally recognised that if the recent difference between Italy and Greece had been left to the arbitration of the League, instead of to that of the Council of Ambassadors, the Chancelleries of Europe would have had less reason to hang their heads to-day. France, though not eager for a too-powerful League, would be strongly opposed to its abolition, and great Powers at present excluded from it are eager for inclusion, with one regrettable, but, I believe, not hopeless exception, that of the United States of America; whilst the smaller States of the world now regard the League as the one great safeguard of justice and liberty upon which they can rely,

Even in America we had the testimony of the late President Harding with regard to the Permanent Court of International Justice elected by the League—that none more free from selfish, partisan, national or racial prejudices or influences could be obtained. I think it should be remembered that the mere fact of belonging to the League has a moral tonic effect on its constituent members.

I shall never forget the scene which I was privileged to witness at Geneva last September when the Abyssinian delegates were admitted for the first time. Their admission had long been delayed in order to obtain the antecedent pledge that slavery should be abolished in Abyssinia. That pledge was given, and only then Abyssinia was admitted to membership of the League.

Much, I think, of the adverse criticism of the League has been due to its constitution not being understood. It has been said to be preposterous that an assembly of fifty or more States, most of them small or comparatively obscure, should be put in a position to dictate policies to the Great Powers. Of course it would, if it were so. But it is not. It is the Council of the League that is the repository of actual power. That Council is constituted of ten members, of whom four permanently represent four of the Great Powers, namely, Great Britain, France, Italy and Japan; whilst the remaining six are non-permanent, and are elected annually by the fifty-odd States represented in the Assembly. Once this simple explanation has been made, I have found in my experience that the chief misgiving in many lands with regard to the League of Nations automatically vanishes away.

I do not require to remind this audience how the League has already, by its judicious mediation definitely fulfilled the Christian work of preventing the imminent outbreak of wars. Nor have we forgotten how it has re-established the apparently hopeless credit of Austria, and is engaged in doing the same thing for Hungary. But it is still more appropriate to recall, in a gathering such as this, the enormous service rendered by the League through its press to philanthropic and religious and definitely Christian causes. By its machinery, guided by Dr. Nansen, tens of thousands of refugees have been saved from certain death by starvation, and established in lands where once more they can find happy homes. The traffic in women and young girls, the traffic in drugs and in slaves, has found in the League a most effectual and unwearying opposition, and the constituent States in the League have already learned to vie with one another in their forwardness to cope with these evils within their own boundaries.

As the years go on the League feels more emboldened to rely not on argument or military force—that was perhaps the initial mistake with regard to its inception—but on moral pressure, moral suasion, and on the incidental humanitarian co-operation of mankind for the attainment of its lofty aims. If it fails from time to time—and what institution or individual has not its failures to recall?—these failures have been due, at least as much to the slow development of the corporate moral sense of civilisation as to any lack of tact or wisdom or spirituality on the part of the League of Nations. That League is in its infancy still, but it is an infancy already real in encouraging portents. I am sure this meeting to-day will give the League its blessing, and I am equally sure that this meeting will desire to commend it to the blessing of Almighty God.

Following these inspiring addresses a period of guided intercession was led by the Lord Mayor's Chaplain, and the Rev. S. W. Hughes, of Westbourne Park Baptist Church. Unfortunately Alderman Sir Charles Wakefield was unable to fulfil his promise to speak, and the closing address was given by—

ALDERMAN SIR KYNASTON STUDD, who said:

My Lord Mayor and Ladies and Gentlemen,—We have enjoyed this delightful meeting, a feeling of fellowship in Prayer, and the thought that comes to me is, what can we each one do to make practical in some way that spirit which has been recognised as the guiding power, and the only guilding power that can effect the end we want? It seems to me that the spirit is catching, and if we want to help nations outside we must be sure that we have the right spirit ourselves; and if we want our nation to have the right

spirit we ourselves individually must have the right spirit. So I would venture to ask that we should consider whether we cannot help individually to bring about these things. May we not make a point of finding out the things with our neighbours upon which we agree? We shall so often find that they are the vital things. Let us dwell upon these things. We shall surely find many points upon which we differ which we can often agree to differ upon. Do not let us dwell upon these. As we get together concerning the things on which we agree, we shall find fellowship growing in such things as prayer, faith, God.

I could not help being interested to-day in looking over the third chapter of Second Timothy, where there is a long list of things mentioned that are to be the signs of the last times, and amongst them, that "men shall be lovers of pleasure more than lovers of God." In the second chapter there is an exhortation to Timothy as to how to meet these things. First of all, he was to endure hardness; that was, I take it, to cut himself off from some things that he might like. He was to discipline himself. Then he was to fulfil his ministry; that was, to do his job. If we are ready to discipline ourselves and do our job in the spirit of the Master, I think we shall find that we are exercising some of the spirit and influence which shall spread and help in this great work that we have had brought before us to-day. So at last we shall come to what, I think, is splendidly expressed by someone: "Joy is the grace we say to God." When you have got the joy that comes from your own knowledge of God, you have got the spirit that is going to spread and help on this work.

The meeting was brought to a close by the singing of the hymn, "O God of Bethel, by Whose aid," and the Benediction pronounced by the Bishop of Chelmsford.

Common Prayer.

Faith is the substance of things hoped for; The evidence of things not seen.

"Our prayer is unto Thee, O Lord, in an acceptable time."

LET US GIVE THANKS—

For widely extended interest in the Universal Week of Prayer, and for reports from many centres of undoubted blessing.

For the success of the Queen's Hall Meeting on "The Reformation," and for the spiritual liberties we enjoy through an open Bible.

LET US PRAY—

That guidance and all necessary funds may be forthcoming in connection with the British Empire Exhibition United Evangelistic Campaign, April—October next.

For the General Secretary, leaving London on a visit to the Malta Mission of the Alliance on February 8th, and for the Agents and work on the Island.

For the furtherance of Christian Unity on a basis of Truth and Love, and for the outpouring of the Holy Spirit in accordance with promise.

For all workers in Latin countries, where the intolerance of Roman Catholicism seeks to suppress spiritual life and liberty.

For the Japanese Christians, and for all efforts to relieve sufferers through the recent earthquake.

That in view of the close of another financial year, on March 31st, the hearts of many may be prompted to help the funds of the Alliance, and that a deficit be avoided.

For all Agents or representatives of the Alliance, in all lands, seeking to spread the Gospel and to unite the followers of Christ in truth and love.

World Missions and World Consciousness:*

A Plea for the Personal Factor in World Evangelisation.

By Canon L. George Buchanan, M.A.

"I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. . . . That thou mayest say to the prisoners, Go forth; to them that are in darkness, show yourselves."—Isa. xlix., 6, 9.

Some years ago a Prime Minister in this country said that after the War it was to be "Everybody's World." Of course, we know what he meant. He meant that what they were aiming at was that everybody should get a fair chance of coming to his best. It is not for us to say how far that is being remembered to-day along the line of material things. But I am perfectly certain that it is a thing that we as Christian people must never forget—that along the spiritual line it is and must be "everybody's world," in the sense that everybody in the world should get a knowledge of where his best lies. I need not spend a single moment, addressing this audience, in labouring the point that that must mean bringing Christ to everybody on earth. We know that in no other way can they come to their best, and our business is perfectly clear — to evangelise the whole world so far as we are able to do it, and in this generation so far as we find the opportunity. If that be so, then as Christian people who want to obey, there are two things that we have to realise I think, and we will not pray or work properly unless we do. The first thing is this. Looking out upon the world, we as Christian people must learn to respect the nationality of "everybody." What I mean is, we must realise the sense of nationality that is developing in the different races. They are growing rapidly into racial consciousness, they are coming to realise that they have a history behind them, that they have a contribution to make to the general life of the world. As we study more about their history we are beginning to learn that many races that we considered were in the category of being "poor heathen" have got in them that which, if God through Jesus Christ only got hold of, would make them among the best Christians the world has ever seen. For a long time we did not sympathise sufficiently with them, and we have now reached a stage in the world's history when, unless we are very careful, they will resent our sending missionaries to them at all. We have also to sympathise with the missionary. The missionary in India, and China, and even in Central Africa, has a most difficult task, and unless he is backed up by the sympathising prayers of the Christian people at home, he won't be able to do it. The Government in these countries, whether British or otherwise, have also a very difficult and very delicate problem. Look at the Governments in the African protectorates that are trying to solve the problem of education and trying to bring the Christian element in. How extremely delicate is the situation. If they make a mistake everything will go against them. They need the sympathy of the people at home in the extreme difficulty of their task. All these need our prayers as well as our sympathy, for I believe that the grace of God will give such a Christlike spirit to the men and women whom we send out that they will overcome these difficulties. But you cannot get away from the fact that every country is different to-day from what it was only in recent years. Nationality, or instinct of race, or patriotism, in India and every country of the world, is the thing you are up against. Therefore, English people must be careful not to go out with an air of superiority, giving the impression that the white man is superior to the coloured and that all these others are away back somewhere. Of course, they are away back, where they have not had Jesus Christ, but that is not their fault, but ours. We can do anything with them if we have a real sympathetic understanding of their situation from their point of view. I believe also that in the future we shall have to drop the line altogether of forcing these nations

* Address given at the London conference in connection with the Universal Week of Prayer on Thursday, January 11th, 1923.

to adopt the Church system that we have developed here, and that every one of them must be left to evolve a Church life of its own.

The other thing is that while there is this centrifugal force, yet, nevertheless, in the wonderful providence of God the solidarity of the world is going to be seen more than ever, and there is a centripetal force going on at the same time. That is exactly in accordance with God's working in nature, for our solar system is kept together by these two forces. We have to pray for the spirituality of the contact that there is between the East and West and all the different races. I do not know that we realise sufficiently how tremendous to-day is the absolute oneness of the world. Ideas are one to-day as never before. When Stanley went out to find Livingstone he brought with him letters; but the ideas and sentiments in those letters were two years old when they reached Stanley. To-day the news must be, from the standpoint of the Marconi operator, just one-twentieth of a second away. The world is instantaneous in its ideas to-day. And not only are ideas one, but industrial conditions are now one as well. Mr. Graham Wallas, in his book on "Great Society," has a word which is almost dramatically interesting as a statement of the present moment, and is most vital to us as Christian people. Talking of the solidarity of the race, he says: "Men find themselves working in an environment which, both in its world-wide extension and its intimate connection, is without precedent in the history of the world, and every human being is affected by it. A sudden decision by some financier he has never seen may bring a man wealth or bankruptcy. He and his fellows can only maintain their position or wage if the majority of them make wise decisions in conference. . . . Even in the small village the change is felt. The widow who takes in washing for a living fails, or succeeds, according to her skill in choosing starch, or soda, or a wringing machine under the influence of half a dozen competing world schemes of advertisement. The English factory girl, the Scotch gardener, the Welsh farmer, all know that unless they find their way successfully among world-wide facts (which only reach them through misleading words) they will be crushed. . . . In a world thus constituted the range of purely individual action and influence is limited. . . . It must be largely corporate, for in countless ways our life is inseparably bound up with [illegible]."

This means also that the different civilisations of the world clash together nowadays. Let me give you an instance of that. When I was out in Palestine I went to see Jerusalem, and one day I visited the reputed Garden Tomb of our Lord. As I went along the road I was told to turn at a certain point, and I would find a little gate where I could see the garden tomb. When I came up the road, there standing opposite the Garden was a great building with the words in enormous letters, "Jerusalem Cinema de Luxe." The shock to one's system that that conjunction made was very great—I have not got over it. There is nothing wrong in having a cinema there or anywhere else. But it is the conjunction that is so terrific to-day, and it is typical of what is going on all over the world. Therefore we have to pray that there may be a spiritualising of all this contact between races. If we do not, then the worse side of our Western civilisation will come right up against these people, and will be for evil every time. If we spiritualise the two great forces that I have mentioned they will be brought into balance, because they will both be related to the Centre, that is to Jesus Who is the Light of the world.

In conclusion, are we trying to realise our duty to "everybody"? How many people are there in the world? Sixteen hundred million people at any given moment. You cannot take it in at all. But I will tell you how you can realise it, though it sounds almost humorous. If I am bound up by God in the great solidarity of the human race, then as a Christian man I am compelled to realise that I have a potential relation to the others. So if there are sixteen hundred million people in the world I personally have a relationship with fifteen hundred and ninety-nine million, nine hundred and ninety-nine thousand, nine hundred and ninety-nine other people. I cannot establish that relationship, but where I can I am bound to do it. If everybody did it the thing would be done. So we have the very great duty not only to pray that we may give real sympathy to the work of spiritualising as large a part of the world as we can to-day, but to give real service to the needs of those other people round about us in the great body corporate of humanity.

Reunion Notes.

The late Dean Wace

How many men pass home to God at the age of eighty-seven and leave a real gap in the ranks of workers? Few are permitted to reach this age, and very few of them have been able to work to the end and fill a large place in public attention. Dean Wace belonged to a type that is becoming extinct. He had a wide acquaintance with life on many sides. He was one of the ablest publicists of half a century ago when, in the pages of *The Times*, he wrote leading articles that attracted the attention of Europe. As Principal of King's College, he took a prominent part in the education of young men; as a City Rector, he was free to devote himself to general Church work and was a prominent member of many boards, and when, at the age of sixty-seven, he was made Dean of Canterbury—the man who had met and defeated Huxley on equal terms—the Bampton and Boyle Lecturer—the great publicist and preacher—received from his Church recognition that was not at all comparable with the services he had rendered. It is true that Dean Wace was never an ecclesiastic of the pliable type who preferred clever opportunism to principle. He was more familiar with the life and teaching of Luther than any man in England. He had bed-rock convictions. "Here I stand, I can no other," was his motto, and in an age when men are too frequently ready to trim their sails to catch the breezes that waft them to popularity, every one knew where Dean Wace was to be found and could rely on him to act in accordance with the teaching of the Word of God and devotion to his Saviour, who is God incarnate. He was never ashamed of the words Evangelical and Protestant. They both stood for "the way" which the Apostolic Church followed, and for the plain teaching of Holy Scripture. For him, duty was a star that beckoned him forward, and only those intimately acquainted with him are aware of the self-denial he practised in his readiness to help causes that needed assistance, and his self-discipline was as remarkable as the generosity with which he spent himself in the service of God.

Dean Wace and Reunion

In his later years the subject of Christian Reunion occupied much of his thought. He saw how misunderstanding in the past had given rise to divisions that alienated the best of men from one another. He felt keenly the growth in his own Church of ideals that approximated to those of the Church of Rome, and saw that the battle of the Reformation would have to be fought again, if the National Church is to be saved from a Romeward drift that denied the fundamental ecclesiastical and doctrinal principles contained in its articles. The Kikuyu controversy marked a turning point in his outlook, for that brought him face to face with the duty of all those who hold Scriptural and Apostolic truth being at unity among themselves. Only union based on a common attitude to Christ, a fundamental acceptance of the same Gospel principles and a spirit of love for all those who hold the faith of the Gospel could find expression in a brotherhood that would enable all its members to meet the forces of error that are undoing the work of the Reformation in its unhesitating appeal to Holy Scripture as the rôle of faith and trust in the finished work of Christ as the basis of salvation. He was always ready to help the World's Evangelical Alliance in its witness to the inspiration and authority of the Bible. His powerful advocacy was heard on its platforms, his advice was at its disposal, and we owed him a debt it is now our privilege to acknowledge. The many books he published are a testimony to the ceaseless activities of one of the strongest intellects of the last sixty years, and although he had met with three accidents in the last seven years, he marvellously recovered from their effects. His long life was an example to all in its single-minded devotion to his Saviour, in its unsparing consecration to the proclamation of Christ crucified, and in its self-sacrifice of time and strength to make the utmost of his opportunities for service. Men like Dean Wace are human beacons that shine forth in their summons to do the utmost for the highest, and in their rock-like consistency, rebuke those who believe that by time

service they can best advance Christian truth. His mantle falls on no one—for he leaves no successor like himself, but many will be inspired by love for his memory to do what they can to advance that which was dear to his heart.

The City of David

A discovery has been made in Jerusalem which, in its importance, far surpasses the sensational find in the Tomb of Tutankhamen. The dead past is giving up its secrets in confirmation of the accuracy of the Text of Holy Scripture, and the archæologists and historical critics have been put to confusion in their clever guesses, by the revelations of the spade. Under the auspices of the Palestine Exploration Fund and the *Daily Telegraph*, Prof. R. A. S. Macalister has unveiled the City of David, and by so doing has solved one of the most outstanding of Biblical problems. Jebusite walls and towers which date from 2000 B.C. have been discovered, but the outstanding disclosure is the City of David and Solomon, which dates from about 1000 B.C. The excavations have also revealed the additions built by King Hezekiah, and in stone can be read the story of the past. Let us quote the words of Prof. Macalister: "Reviewing the whole subject, it will be seen how exactly—almost uncannily—the archæological evidence accords with the literary (*i.e.*, the Biblical). We should find a fortress built, filling a breach in the wall, and we have found it. That tower should show signs of a later repair under stress of imminent danger, and it does. There should be a fortification wall built 'inward from' the tower, and there is. There should be no conspicuous fortification here earlier than the time of Solomon, and there is not. Absolutely everything that we know about Millo—except the murder of Joash, which could hardly be expected to leave recognisable traces in the structures that have now passed under the reader's eye." The Scriptural references in II. Samuel 5, 9, I. Kings 9, 15, 24, I. Kings 11, 27, II. Kings 12, 20, and II. Chronicles 32, 5, are all correct in every detail.

Historical Criticism

When dealing with the far-off past, and remains of walls and buildings have not been discovered, it is easy for ingenuity to cast a doubt upon the accuracy of the references that are made in the oldest authorities. A healthy scepticism prevails concerning these criticisms among those who bear in mind what has been discovered by the spade in Troy and Egypt. Again and again the assured results of yesterday have been overthrown by the knowledge of to-day, and the discoveries in the field on the eastern hill finally settled the site of Zion, and put an end to a multitude of arguments that have presumed to place it elsewhere. We are now in a position to state that the Biblical record on the character of Millo and its situation are "uncannily" correct, and we hope that those who have been misled by specious speculations on other questions will at least preserve a sound "suspense of judgment" before attacking the Biblical record. In the domain of secular history we have seen the re-establishment of Herodotus as a historian, and the spade has from time to time proved the accuracy of Scriptural allusions. The late Dean Wace was accustomed to quote the confident assertions that writing was unknown in the time of Moses, and its complete refutation by the discovery of the Code of Hammurabi, not to mention much older clay cylinders. When an impartial archæologist speaks of the exact agreement between Holy Scripture and the results of his excavation, many are led to exclaim, "How wonderful." To those who believe that the Hebrew Scriptures are the work of honest men who described what they knew, and were guided by God to preserve the records of their race, there is nothing wonderful in the exact agreement between the revelations of the spade and the record in history. It is no mere blind adhesion to the truth of Holy Scripture that has led many students to say "Wait and see," when they hear the confident attacks on the trustworthiness of Scripture. Their attitude has been vindicated by the work of the men who seek honestly for buried facts and disclose them to the world.

Rome and Lambeth

The Christmas holidays brought a painful surprise to the great majority of adherents of the Reformed Faith. The Lambeth Conference had published its "Appeal to All Christian People," in which mention was made of a reunion with the Church of Rome, "with which our history has been so closely associated in the past, and to which we are still

bound by many ties of common faith and tradition." "But we realise that"—to continue the quotation from the report of the Conference of 1908—"any advance in that direction is at present barred by difficulties which we have not ourselves created, and which we cannot of ourselves remove. Should, however, the Church of Rome at any time desire to discuss conditions of reunion we shall be ready to welcome such discussions." Copies of the Appeal were sent to the head of the Roman Church in this country and to the Pope, but no account has been published of their receipt by the Archbishop of Westminster or by the Pope. It was generally believed that the next step should be taken by the Roman Catholic Church, and assuredly the proper authorities to do so were the representatives of Rome in this country or the head of the Roman Communion in the Vatican. No such steps were taken. Rome maintained her exclusive attitude, and the Anglican Communion remains for her a body of heretics whose ecclesiastics are mere laymen. The bull *Apostolicæ Curæ* makes this plain, and there has not been any sign of a wish on the part of the Roman Catholic authorities to abandon this position. The Christian world waited in vain for any response from Rome. The Greek Church had done something in parts of its Communion of National Churches, the Non-Episcopal Churches had met Anglican theologians in conference, and the world had known the results of their discussions, which we have referred to in previous issues, but Rome remained outside and made no gesture of readiness to discuss. Unconditional submission has been her attitude—"accept all our doctrines and we can then discuss" has been her unwavering attitude, and nothing has been said or done to indicate the least desire on her part "to discuss conditions of reunion."

Lord Halifax and Cardinal Mercier

Lord Halifax is well known in England as a leading advocate of Reunion with Rome. During the primacy of Archbishop Benson he endeavoured to secure the co-operation of Canterbury in his efforts to obtain the recognition of Anglican orders by the Papacy. The Archbishop declined to have anything to do with the approach, and his *Life* shows that he was considerably upset by the irruption of Lord Halifax and a Roman Catholic priest into his study. Lord Halifax a few years ago believed that he might be able to influence Cardinal Mercier, and asked the Archbishop of Canterbury for a letter stating him to be a layman much interested in Church life, and one unlikely to abuse any confidence placed in him by the Cardinal. He met the Cardinal at Malines, and returned home to draft a statement in combination with friends on the doctrinal differences between Rome and England which needed elucidation. That memorandum has been published, and most English Churchmen find it difficult to reconcile its contentions with the plain meaning of Anglican formularies. Accompanied by Dr. —now Bishop— Frere and the Dean of Wells, the indefatigable Peer had a further conference with the Cardinal and two Roman Catholic theologians on the Primacy of Rome. A second group Conference was arranged, and it was suggested that the English Archbishops should informally nominate delegates and draw up an agenda. They declined to do this, and at the Conference which ensued with the friendly cognisance of Archbishop Davidson, there were discussed certain large administrative problems which might arise if and when the doctrinal agreement had been reached. A third Conference was planned, and on this two additional English members were nominated, by the Archbishop. The Pope had official cognisance of the second Conference, and the Archbishop conferred with the English members of the third Conference, who were not likely to forget the historical position of the Church of England as maintained by the great theologians of the sixteenth and seventeenth centuries—"a position which we have no thought of changing or weakening to-day." Bishop Gore and Dr. Kidd, of Keble College, were the new members who debated the problems on the programme, and we are informed that at this stage no estimate can be formed as to the ultimate value of the discussion. The English Episcopate was informed by the Archbishop of what was occurring, and the public were let into the secret when his Grace published his letter to the Metropolitan of the Anglican Communion.

What is at Stake?

Here the matter rests. For the first time since 1558 official pourparlers are opened between Rome and Canterbury. Rome has not changed. Since that date she has made

acceptance of her terms of conversion more impossible by adherents of the teaching of Christ and His Apostles. She demands the complete acceptance of her doctrinal position; and that can never be given by those who are loyal to their Saviour. Unity is desirable —but it must be unity based on truth. There cannot be any union between the teaching of Christ and the teaching of those who have overlaid that teaching with much that contradicts it, and have added to it what is in contradiction of the message contained in the New Testament. The issue is clear and simple. Rome makes the Church the mediator between the soul and Christ. The Priest is the key of the situation. Without the Priest appointed, as Rome says he must be ordained, armed with exclusive sacerdotal powers, there can be no Sacrament of the death of Christ, no absolution from sin, no doctrinal authority and no real communion of the saints. The New Testament says definitely that the soul seeking salvation has direct access to Christ, obtains by faith in Him and His sacrifice on Calvary the remission of sins, and is knit to Him by living union. There can be no concordat between the two views. They are diametrically opposed. The whole Gospel message has been perverted and added to by Rome, which has not hesitated to proclaim dogmas that are in direct conflict with it. The Church of England was in the past the great bulwark against Romish claims and pretensions. The Archbishop says "the difficulties are immense. You know them as clearly as I do. They may prove to be for some time to come insuperable. Paul may plant and Apollos water, it is God who giveth the increase." The fact remains that through the action that has been taken the Reformed Churches see the Church of England in some relation with a Foreign Ecclesiastic, representing in some way the Church of Rome, for the purpose of bringing about a Union, when the Roman Church has shown no signs of retreating from her ecclesiastical exclusiveness, and, what is to us much more serious, her doctrinal perversion of the Gospel of Christ.

An Infallible Church The late Professor Gwatkin was one of the greatest of Church Historians. In his "Knowledge of God" he wrote: "An infallible Church is of necessity irreformable; or, in plain language, unintelligible. The future evolution of its doctrine now depends on the action of future Popes; and that is largely beyond prediction, though we are not unlikely to hear something more about St. Anne, St. Joseph, the Sacred Heart, the *de fide* necessity of the temporal power, and such like. But while we cannot safely say what they will do with their infallibility, there is one thing we can say for certain they will not do. It is the idlest of dreams to imagine that they will ever use it to reverse the long evolution of Latin Christianity. No reform is possible —only revolution. An infallible Church must go on setting truth and reason at defiance in intrigues for political supremacy, till she either breaks in pieces, or withers away, or sinks into some gulf of anarchy. Human Churches may repent and amend; but for Rome reform is suicide." All who know history and the pretensions of Rome will agree with this. Union with her until she reforms and repents of her errors is impossible, and we cannot understand how any loyal follower of the teaching of Christ and the Apostolic Church can dream of any such union until Rome shows signs of returning to the Faith of the Gospel. Facts are not changed amid the cries of men for union which is no unity. No one who knows the dominant type of the men who are supposed to represent, or to act for, or to plead for—it is hard to find the right word when their status is so nebulous—can consider them representatives of the Church of England, much less of English Christianity, which has in no mistaken terms repudiated the negotiations, pourparlers, or whatever name may be given to the Malines conversations.

A Warning Eternal vigilance is the price of liberty. It is a wise policy when truth is at stake to oppose the beginnings of error. We have seen in the political world a change that was brought about, step by step, until, to the surprise of most Englishmen, it became an accomplished fact. First, unofficial representation at the Vatican; then, through the present distress of war time, an official representative; then, through the mode of using the Vatican as a diplomatic agent, the establishment of a permanent Envoy in the Vatican. We are well aware of the progressive secularization of national affairs throughout the world. The League of Nations has no prayers—because

it embraces men of many religions. Our public monuments are devoid of Christian emblems because as an Empire we represent all types, and opportunism in respect to religion has been "public policy." But in the Churches we expect men everywhere to be alive to the duty of maintaining the Faith of the Gospel, and to stand fast by the teaching of Holy Writ. We cannot forget, however, that there is in the Church of England a body of men who hold Roman doctrine, and however much they may object to Roman discipline, they are one with Rome in the teaching that gives rise to the discipline. They work for Reunion with Rome, and the message to the Pope from the Anglo-Catholic Congress is proof of their real attitude. We must be on our guard against any advances that are being made by them. We must not forget that the Church of England is a National Church, and lives as such by the consent of the people. Weakening of its Protestantism, which is its witness for Truth against false teaching, will not be endured by the Nation, and it is the plain duty of all classes and all denominations of the Reformed Faith to make it clear that no tampering with the historic position of the Church of England in respect to its doctrine and outlook will be considered merely a sectarian matter by the Christian Churches. We must be up and doing, and show that whatever may be the opinion of those who favour the pourparlers with a foreign ecclesiastic, who has not sought for Rome the discussion on foreign soil, the Christian forces of the nation will have none of it. Rome remains unchanged. That is the root fact, and we trust that out of this unfortunate episode it will become evident to all that the immutable position taken by Rome is one that cannot be accepted by those who are loyal to Christ.

Religion since the Reformation Dr. Headlam delivered a series of Bampton lectures which were a plea for Christian Reunion among the followers of the Reformation. His book is one of those volumes that do credit to the mind and heart of the Church of England. His successor has published a volume that is from beginning to end an attack on the Reformation and its teaching as understood by ninety-five per cent. at the very least of those who are members of the Reformed Churches. It holds the exclusive view of Apostolic Succession, it closes its eyes to the great Anglo-Saxon Churches that are non-Episcopal beyond the seas, and it gives a caricature of the doctrine and history of the Reformed Churches. Reading it we were more than once reminded of the Roman Catholic foreign Cardinal who quoted Huxley and Tyndale as representative English Protestants. We have seldom read a book so one-sided a review of history and so blind to the facts of contemporary Church life. We sometimes wondered whether the small Protestant Episcopal Church of the United States stands for him with the Roman Church in that land as the sole representative of Christianity. He quotes partial witnesses and concludes that they represent the whole case and by so doing libels Protestantism. We regret exceedingly that this book should come to us from the great Bampton foundation. One sentence we heartily endorse: "Any Religious community, which through the Bible tries to keep in contact with Christ, has within it a grand corrective of academic errors." Our dissent from Romanism and rationalism is founded ultimately upon our determination to keep in contact with the Christ of the New Testament and our desire to serve Him in all things is the sheet anchor that moors us to Truth and preserves us being driven backwards and forwards—tossed about by every wind of human teaching.

The Week of Prayer The voice of prayer for Christian Unity and in acknowledgment of our oneness in Christ has once more girdled the world during the first week of the year. Men everywhere held up holy hands in thanksgiving to God for His blessings to them and others, and in supplication that He would heal the distresses of Churches and Nations. In England the Archbishop of York recommended the observance of the week in his *Diocesan Gazette*, and in many other parts of the kingdom leaders of the Established and the Free Churches stood on the same platform as witnesses to their common faith and belief in the power of united prayer. Much as we value the adhesion of the leaders of the Churches, we are more impressed by the great numbers of Christians who have maintained the Week of Prayer in large centres, in remote villages, and in the Foreign Field of the Church. Their work is the outward expression of the inward craving

for closer brotherhood and the deepening of their spiritual life. It is indeed a great boon when Christians of all types can assemble when the year is young and unitedly plead that God may bless and help them in their efforts to serve Him, may give His grace to those in authority and may send His blessing upon their homes, their nations, and the foreign work of the Church. We record with thankfulness the more wide-spread observance of the programme of the World's Evangelical Alliance in the United States where a great effort has been made. No one who attended the Mansion House Meeting over which the Lord Mayor presided will soon forget his earnest words and the moving utterance of the ex-Sheriff of the City. It is a cause for deep thankfulness that from the centre of the world's greatest city, prayer went up to God from a platform on which stood a Bishop of the Church of England, a leader of the Church of Scotland and many whose names are household words in the commercial life of the City.

Death of Dr. J. H. Jowett

The death of Dr. Jowett came as a sad surprise to millions of his fellow-Christians. They knew he had been seriously ill, but they had prayed that God might spare His servant to His Church militant here in earth. We thank God for the work His brave servant has accomplished in this Country and the United States, where, during one of the most critical times in history, he maintained the ideals of British Christianity and enabled our American brethren to understand us better. But he did something more. He faithfully preached Christ with a winsomeness of phrase and appeal that were unrivalled among his contemporaries. He knew where he stood and never hesitated to declare his mind on great questions. No man had a fuller realisation of the Divinity of Our Lord. He refused to be led aside from the path of apostles, saints and martyrs by the many voices crying right and left. He stood by Christ and His teaching which he knew to be the power of God unto salvation. His gentle Christ-like spirit made him an agent of reconciliation wherever he appeared. All who knew him loved him for his love of Christ, and we have met the poor and unlearned who found their way to Christ through his published works, as well as the wise and prudent who saw in him a man to be reckoned with as the proclaimer of the Eternal Gospel. Dr. Jowett stood for Evangelical Christianity in its New Testament simplicity. He preached what he knew in his heart to be the Truth of God, and as men listened to his burning words of personal faith, they knew they heard the accents of one who communed with God and delivered the message God had given him. He was a man whom to know was to love, and whom to hear giving his message was to feel at one with, in the effort to learn Christ as Lord and Saviour.

Poland and Religious Liberty

As is well known, the new States created in Eastern and Central Europe have inscribed religious liberty in their Constitution. They are bound to recognise religious bodies who work in their territory and afford them liberty. It is one thing to establish general principles—another to put them in operation in lands where the Roman Church has long had a political supremacy. In Poland the Churches that were working before the new Constitution are recognised, but there are difficulties confronting the new work that has been undertaken since the grant of the Constitution which honours religious liberty that can only become really effective when definite legislation in the form of an Enabling Law is passed. Pre-war arrangements make it possible for the older Churches to "carry on" without obstacles being placed in their path. "Denominations previously unknown in Poland," may at any moment by administrative action be placed in perplexity and their work closed down before any effective appeal may be made to the West to restrain the agents who desire to see this done. We learn that a large section in Poland is strongly in favour of religious liberty, but that is only one side of the problem. Obstacles can be put in the way of the development of spiritual work by local administration and that is a danger which is being felt very acutely by the Methodist Church in Poland. What is true of Poland is true of other states constituted under the Treaty of Versailles and the whole subject demands careful watching. Only those who have been brought into close contact with the conflict between general principles and their administration are aware of the way in which the work of God can

be hampered by those who pay lip service to a Constitution but discover the means of nullifying it in practice.

Rubrician and Anglo-Catholicism

The current number of that vigorously edited *London Quarterly Anglo-Catholic*, contains a brightly written article on this subject in which the question is asked, "Are the Anglo-Catholics prepared to welcome into their fellowship those who believe that religion must be rational, or at least not irrational or anti-rational?" After quoting the recent Methodist Catechism which says, "The Church of Christ is the whole company of those who accept Christ as their Lord and Saviour," and "There are many communions of Christians in the world, differing in race and language, in doctrine and usage; yet all these, though now scattered and divided, form one Church universal in Him by Whose Name they are called," it proceeds:—"this sounds to us more like real Catholicism than the ecclesiasticism which puts priests at the wicket gate, priests at the doorway to the House Beautiful and to the Interpreter's House, priests as guides up the slopes of the Delectable mountains, and priests to usher us into the Celestial City. Bunyan was too Protestant and too stolidly English to make a first-rate Anglo-Catholic; yet he was a very Catholic Christian for all that." This puts the whole matter in a nutshell. Does Catholic Christianity hinge on the Priest, or does it base itself on personal faith in a living Saviour who can be approached everywhere and at all times in the Spirit of God? Is the man sacerdotally equipped by one special mode of ordination by an exclusive class of men alone able to minister salvation and the means of grace to those who "profess and call themselves Christian"? This is the root question that divides the false Catholicism of Rome and the Evangelical Catholicism of the New Testament; and it is made very plain by the writer of the article which we quote.

Tax on Betting

Political changes have thrown the question of a Tax on betting into the background as a practical proposal, but the evidence before the Committee makes clear the terrible ravages of the betting evil among all classes of the population. The Committee by a majority decided that a tax on betting is practicable, but they declined to pronounce on its desirability. What is practicable is by no means always desirable, and many of those who are most closely in touch with the problem of suppressing betting, which is a curse to the community, are convinced that any endeavour to legalise it by making it a lawful industry that should be taxed, will rivet its hold on the community. This fact cannot be overlooked, and it is for all those who recognise the evil to take the necessary steps to coil as far as it can be coiled the spread of the practice. All who move among the poor and working classes, who have acquaintance with the habits of the middle and upper classes, know that in recent years anything like a moral hostility to betting has weakened considerably. This is a fact, and all the efforts that have been made to curtail the practice have been ineffective. Betting is a sign of decadence. The desire to make money without giving either service or goods in exchange is a proof that men prefer chance to honest industry as the basis of their acquisitive activities. Betting is a "mug's game," as the odds are against the taker of odds who shows his folly as well as his cupidity. We confess that we are not much moved by the many ingenious fallacies that are urged in support of gambling. The experience of all social workers shows that in its train follow disorder in the home, a lowering of the moral sense, and a general deterioration of character. We wish that more sermons and addresses were delivered on the subject, and that the tone of public opinion may be changed by wider advocacy of the duty of abstaining from gambling and betting in all its forms. We believe that the non-publication of betting-odds and starting prices would do much to mitigate the evil, whereas its being clothed with the garments of respectability and legality by taxation would bind it more tightly on the nation.

Sunday Observance

We are thankful that the Directors of the British Empire Exhibition have resolved that it shall not be open on Sundays. The precedents in this country, the strong local feeling against any such step, the opposition of the Christian Churches to local labour and the vast disapproval of the Christian inhabitants of the Empire, of the Sunday opening made this step inevitable. Many hundreds, if not thousands, of employees, as well as the

great array of bus and railway men that would be needed to minister to the needs of Sunday visitors, are not free for their Sunday rest, and we are convinced that no one will be shut out from enjoying the Exhibition as a great educational agency by the resolution of the Directors. The objections to the world of our national reverence for the Lord's Day will be of great value and we are thankful that the Directors were strong enough to resist the pressure brought to bear on them. Those who advocate the holding of Sunday services in the Exhibition forget that bringing people to and from the Exhibition involves a large amount of Sunday labour, and there are opportunities everywhere for the worship of God in the districts where Exhibition visitors live. We note with satisfaction that the Derby Town Council have refused their sanction to the opening of the Municipal golf links on Sundays. The battle for the maintenance of a Christian Sunday is by no means over. We have to be alive to the many centres of advocacy of the breaking down of all restraint and the conversion of Sunday into a weekly half Bank Holiday which would be detrimental to the highest interests of our land.

The Islington Conference

To the regret of many the Islington Clerical Conference decided with the Week of Prayer; but we are glad that this will not occur again for nearly a quarter of a Century. In spite of bad weather one of the largest Conferences assembled in the Church House to listen to papers on "The Holy Communion"—in which the Evangelical view was affirmed without controversy. There is need of such affirmation, for contemporary teaching in the Anglican Communion tends to make the Communion a Mass in which the miracle of a change in the elements and the re-presentation of the Sacrifice on Calvary is made, whose benefits are thereby received by all who assist at the service, without receiving the bread and wine. The Archbishop of Dublin laid stress on the fact that the Holy Communion is a Communion feast and regretted that those who drew nigh to the Holy Table are scattered throughout a large building, and thereby lose the sense of being one Body in Christ. He warned his hearers that the outward and visible be kept secondary to the inward. Reverence was due to the sacrament of so holy a thing; but they must [illegible] visible signs. "Bread [illegible] visible to the heavenly, for which [illegible] it was employed. Other worldliness or heavenly-mindedness was of the essence of the sacrament." All Christians will agree in this as well as in the statement of the Bishop of Norwich that the Holy Communion was not instituted for theologians to wrangle about, but for the simple Christians to receive by faith. Throughout the entire proceedings a devotional spirit prevailed, and the Rev. H. W. Hinde was successful in making it possible for a subject of acute controversy to be discussed in the atmosphere of the Upper Room.

The Alliance and the Continent

The General Secretary—Mr. H. M. Gooch—has a Memorial résumé of the Alliance in the three languages of the periodical "The Sphere," which is a Review of the world work of the Y.M.C.A. Very few of this generation are aware of the manifold activities of the Alliance, and it is well that readers should know what has been done in support of Christian Unity and Christian Liberty by the oldest and most widespread of the organisations that work for these ends. Changes take place, as Society becomes more complex and new situations arise. With every movement that seeks the ideals the World's Evangelical Alliance has at heart, it is ready and willing to co-operate, "but it keeps on its way and under all conditions exists to promote international relations between Evangelical Christians of different countries maintaining Truth and Love as its great dynamic in the power of the Holy Spirit." Never was the need for its influence so great as in the days of kaleidoscopic change in which we live. The apparently impossible comes to pass and the most unexpected becomes the ordinary. But Truth remains unchanged and the Spirit of Love for the brethren remains a first duty. Evangelical Christians are knit together by a common attitude on the greatest of all questions. Political and other movements, ecclesiastical developments and re-groupings cause divisions, but the Alliance holding fast to the revealed Will of God and endeavouring to follow the Divine command to love one another strives to bind in one those who share the common faith and Christian heritage. This is the lesson we have from this comprehensive article.

World Mission Notes.

Opportunities At the January Missionary Reunion, in the Albion House, Sir Robert Williams dwelt upon the outstanding fact of the present Missionary distress. Everywhere opportunity, everywhere open doors—at home lack of men, women and workers. We cannot avoid the truth of, and the inferences from, those striking remarks. The whole world is open today for the preaching of the Gospel as it never has been. St. Paul used the travel tracks of the Roman Empire, and Christianity was propagated along the trade routes. Now the world has been united in a way it never was before. The repercussion of an event in Europe is felt in the interior of Africa, and the war has taught us that no nation lives to itself, and events have their influence thousands of miles distant from their occurrence. When the earthquake devastated Japan the earth in England trembled, and we knew, before the telegraph told us, that a mighty convulsion had taken place. So to-day humanity is one in fact, as well as in ideal, and the whole world is looking for some one who will teach the way to God and save from sin. It is our duty as members of the Body of Christ to obey Our Lord's commands and to preach the Gospel.

Europe and Northern America The way in which the balance of missionary activity has shifted is shown by the fact that seven-tenths of the workers and funds for the Evangelisation of the world come to-day from the great countries of Northern America. This Continent of Europe, owing to the financial crisis following the war, cannot do much, and we in England are impoverished through the pressure of war debts and obligations, as well as by the stagnation of our industries. The New World redresses the balance of the old, but that does not mean that we are doing all we can for the proclamation of the Christ Who redeems in regions beyond. There is an ominous falling off in the contributions to some of our great Missionary organisations, whose cars are full of appeals for expansion when they must meditate on contraction of effort. It is true that many are giving to God more generously than ever before, but great numbers who have found Christ for his Saviour are negligent of the duty of advancing His Kingdom among the heathen. We remember our Canon, and the description given of the barbarous inhabitants of this country—now acknowledged to be one of the most civilised in the world. What has changed us? Christianity, and Christianity alone, has softened our manners and changed our customs. We colonised America, and those of our race there are doing much. Shall we prove unworthy of our children's children?

Islam in Africa Canon Gairdner, in the *International Review of Missions*, writes an article that challenges attention on "Islam in Africa." He says much to encourage Christian workers. A missionary in Nigeria says "when both have equal chances Christianity wins the field." Uganda also proves this. On the other hand, in other parts Islam makes headway where Christian Missions had preceded it. As far as we can see, the Cross, when faithfully preached, holds its own, and Islam is losing ground. A Missionary sheds some light on the attractiveness of Islam: "The chiefs would, however, all have preferred Christianity, if they had been allowed to be baptised without the trouble of learning to read, and having to give up their many wives. They, therefore, took the line of least resistance." Many of those whose views are quoted refer to the influence of Western Governments in closing areas to the Gospel. This question is one that touches England very closely, for under its sway in some districts Islam advances and Christianity is excluded.

China "China needs a truly Christian Church. A morally courageous Church. A united Church led by the Spirit. A spiritually awakened Church." These words are applicable to the home base as well as to the foreign extension, and the National Christian Council of China is endeavouring to meet the requirements of the time. The chief activities of the Council are under Chinese leadership. It also endeavours to maintain a truly Christian

witness for right against wrong in the break up of the old social order, and the launch of new ideas and practice. The Council is the outward and visible sign of an inward and spiritual unity, and strives to promote the extension of the Kingdom of God by Research and Evangelism. "As busy Christian workers put aside time for quiet, as they come together, and let all the barriers between them fall down, as they enter into the secret of His presence together, a new day will dawn for them and for the Church of Christ in China." This land, distracted by rebellion, and divided into many parties, is building up a native Church with a great programme based on fundamental unity.

Our Debt to the Bible Society Thus the American Bible Society Centenary Log describes the result of the earthquake on its work. All its stores in Tokio and Yokohama have been destroyed, and the Society supplied all the Missionary agents and congregations in this part of the Empire. With true American and, we may add, Christian enterprise, half a million copies of the Gospels were reproduced by photography from copies in New York, and there were sent to Japan all the Japanese Bibles and Testaments in the depots throughout the world. We may rest assured that the American Churches will supply the Japanese Christian Churches with all they require, and will make good the losses that amount to £60,000. This figure shows at once the magnitude of the effort made in America to provide the Japanese with the Word of God. The new editions will naturally be printed from new plates, and will be more acceptable outwardly than the old copies. But the message will be the same. May it be received by many who now do not know the Saviour. At this time, in concert with our British and Foreign Bible Society, a new Japanese Version is being prepared.

India Our Indian Empire is passing through a time of grave anxiety. No one can foretell what effect the political disturbances may have in the near future, but the seed of Christ is her patent need. Pantheism is the creed of millions of Indians and, strange to say, it has had an influence on many Christians who, in these modern days, have lost hold of the Deity of Jesus Christ. Idolatry is found everywhere, for not knowing Christ, the people think that a concrete representation of the Invisible God is necessary. They do not know that He has been made visible in the Incarnate Christ. Thus the fetishes of unbelievers, the ovations, are now making to rise from their degraded condition, and are in Christ alone the hope of rescue. They are looking by the thousand to the Churches in hope that they may learn the way to Brotherhood with their Saviour. This is so much the case that one of the Nationalist leaders has said: "After all, when it comes to practice, Christianity alone is effecting what we nationalists are crying out for—namely, the elevation of the masses." This testimony is a striking proof that India not only needs but finds in Christ the solution of her distresses.

Indian Converts The story of the village of Daurala, near Meerut, has been the scene of striking conversions. Almost the entire community of 500 expressed a wish to be taught the religion of Jesus, and to be prepared for baptism. The C.M.S. Missionaries pitched their camp in the village, and instructed the inhabitants. Attempts were made to drive them away, but they stood their ground, and enquirers were not in any way terrorised by the efforts. Finally, when the time came no fewer than 206 were baptised, and their conviction was expressed by one who said, "We and our wives are Christians until death—even if you grind us to powder." After the baptism, prominent Hindus from Meerut visited the village, and did all in their power to win them back. They failed, and as a sign of their failure a notice was posted, saying, "they were not willing to give up Christianity, and any Chamar who holds any communication with them is also outcasted, till he shall have paid a fine of 50 Rs. and a feast to the brotherhood." After six months not one of the converts has gone back. All remain faithful. Needless to say the incident has made a great impression among the Christians of Meerut.

The Juggernaut Car Juggernaut means "lord of the world." "The Lord of the world" is an ominous image, and in the past the passage of the image seated on the car was the opportunity for manifestations of fanatical devotion. Most

Calcutta there is a car which carries the sacred images. The car itself is of Birmingham manufacture. It is said that a sight of the car saves from rebirth after death, but if it is seen when leaving and returning to its temple, and daily visits are made to the temple on the intervening days, untold blessings will come to the beholder's family as well! Now enthusiasm is dead. The inhabitants no longer compete for the honour of pulling it. Devotion is at a discount. The worshippers are not allowed to throw themselves in front of the wheels, and although the fame of the car in outside districts is great, at Serampore within the town on the car days, the impression given is that of a fair which is visited by excursionists who wish to buy the articles exposed for sale. It is easy to draw too general conclusions from what was seen lately at Serampore, but undoubtedly there is a breaking away from old heathen customs on the part of a considerable number of modern Hindus.

A School Experiment The Head Mistress of the Calcutta "High School for Girls" under the London Missionary Society, tried the experiment of consulting the parents on changes they might wish to have made in the conduct of the school. The majority wished for no changes. Some made suggestions based on ideals of simplicity and home usefulness, which were considered by the staff and senior girls. We wonder how such an appeal would be received in this country, and it speaks much for the excellent management of a Mission School to find Indian mothers so well satisfied with the instruction given and the general control. When it is remembered that this school is an international establishment, containing representatives of many races, the result is the more remarkable, for it proves that the ideals that have guided the teachers have so worked themselves into the lives of the girls that their parents recognise their value.

Problems of Primitive Society With the growth of Christianity and its adoption by large numbers, there spring up problems in primitive societies that must be faced. The Christians have not had the benefit of home life in Christian surroundings—they are cut off to a very great extent from the customs of the past with their associations of abandoned Paganism. When men have their homes far away perhaps to work in distant lands they are subject to temptations, and the wives and children left behind suffer. In Uganda, in spite of a great deal to draw the Christians from their faith, they have stood the test, and as Mr. Hooper remarks, "Only the searching truth of our Faith could carry so many of its followers along the stony way past the forbidden fields in humble obedience and belief." We forget too often that Evangelization and Conversion are only the first steps in Missionary work. We have to build up a new civilization with Christian ideals which will enable the converts to live full lives, and so be object lessons to their pagan fellow-countrymen, of devotion to truth and happiness in living. Christianity is revolutionary, but those whose ill changes live in a world that must be overcome by the winsomeness of lives that shine through the indwelling of the Saviour.

A Notable Worker The late Rev. Diogo Loureiro, brother of the Bishop of Western China, was a striking personality in Portugal. Although an Englishman by race, he deliberately declined to have himself registered as such, in order that he might be brought into closer touch with his Portuguese neighbours to win them for Christ. He began to work among the Portuguese when quite a young man and on his refusal on health grounds by Missionary Society he determined to devote his life to the service of God among the people he knew best. At first attached to the Wesleyan Methodist Church, he afterwards was associated with the Lusitanian Episcopal Reformed Church, and in connection with it he erected three Churches and schools, a large hall, and educated many thousands of children who learned to love him as a father. His kindness was proverbial, and it may be said that he was the best-known man in Villa Nova de Gaia, the town on the bank of the Douro opposite Oporto. The man who was condemned to banishment for holding Bible classes was late in life decorated by the Portuguese Government and a street in Villa Nova de Gaia is named after him.

A Unique Action An Evangelical Church is being built in Setubal, the seat of the Portuguese sardine trade. It is slowly progressing through lack of the

[illegible] needed to complete the simple building. The Minister, Sr. Marcos, kindly [illegible] the rights of the Municipal employés, and when they found the work backward they immediately raised among themselves A sum of money in Portuguese, 2,000 dollars, a very considerable sum in Portugal, but very much less than its face value here owing to depreciated exchange. This is the first time any body of public employés have shown in Portugal any practical interest in Evangelical work. They recognised in the Minister a man of God who did his duty fearlessly and determined to do for him what they would, in a way that would please him most. The Church has 120 communicant members, and as they can only meet in a private house, the work of the Gospel is greatly hampered by this limitation. In spite of political trouble and unsettlement there can be no doubt as to the growth of the Portuguese crowds—believers—as the members of the Evangelical Church are called.

An Honorary Member of the Bible Society General Feng, the first Christian Governor in China and one of its leading Generals, has been made an Hon. Foreign Member of the British and Foreign Bible Society. In acknowledging the certificate of membership he said, "It is a great honour to me, but dare not say I am worthy enough to deserve it." He adds that all the officers under his command have Bibles. Some read them every day. In his army there are week-day Bible Classes and Sunday services. "We have six Chinese preachers of our own, and the Peking preachers, either Chinese or foreigners, help us a good deal. We have established a small chapel at the Street in Nan Yuan, where my officers go to preach in turn." He apologises for not having done more as he has been very busy. Would that we had many Fengs commanding the armies of the world! Their influence would be a great power for righteousness and the Kingdom of God.

Germany Before us lies the German translation of the Week of Prayer Programme, and it is pleasant to read in the few preliminary words on the [illegible] of the work amid [illegible] of the British Organisation of the World's Evangelical Alliance. When Christians pray together they draw nearer to one another, and in Germany there are many thousands of sincere followers of the Lord Jesus Christ. It is not easy to understand the state of Germany, but there is no doubt as to the reality and extent of the distress that prevails among large sections of its people. Everything is in confusion and the rapid changes in the value or want of value of money brings much suffering. The middle class has practically ceased to exist and the aftermath of the war is evident in the decreased physical vigour of the population. We cannot withhold our sympathy from our brethren who have prayed with us, and we are thankful that they have again adopted the programme of the Universal Week of Prayer and join their supplications with ours.

A New Church in Chateau Thierry During the war the Evangelical Church in Chateau Thierry was destroyed. The Reformed Church in the United States undertook the entire responsibility of rebuilding this Church as there the American troops fought. They determined to erect not only a Church, but also a parsonage worthy of the great country that made the gift, and the sum of $50,000 has been provided for the purpose. In Chateau Thierry the Reformed Church of France carries forward the distinctive Church Work, and at the Methodist Memorial the Methodist Episcopal Church maintains a well-organised civil and social centre. We wish that English Evangelicals had equal interest in the work of our Protestant brethren on the Continent. When the Americans undertake work they do the best that can be done for their fellow believers among Roman Catholics and Unbelievers, whereas too often similar work is looked upon as something undeserving of support in this country. Rome will not be reformed from within, and those who cannot accept her unlawful terms of communion ought not to be neglected by those who are in the same position in Great Britain.

Books Worth Reading.

CHRISTIAN BELIEFS AND MODERN QUESTIONS. By Oliver C. Quick, Canon of Newcastle. (Student Christian Movement. 4s.)

Canon Quick is an incisive writer who holds fundamental Christian principles with a modern outlook. He is out of a group of men who are striving to bring home to thinking men the reasonableness of Christianity as the Revelation of God in Christ, Who is the only Saviour of humanity. It is likely that all readers will fail to agree with every position taken up by the writer, but very few of those who are Evangelical at heart can find themselves out of sympathy with his main argument. "Faith involves a venture. It means holding to a truth, where doubt is not only possible, but even superficially reasonable. All the great achievements of faith are won by taking what are, to reason, tremendous risks." This is truer than we are inclined to think and the great things of life are the very things that can neither be proven nor yet disproven. We must trust and take risks if we are to achieve anything worth achieving, and the root of all faith is belief in God. It is probably true that the waning faith in God is responsible for most of our troubles. Men simply act as if God did not exist. He has ceased to be a factor in their daily life, and Canon Quick does well in maintaining at the start "reasonably to account for the facts of a world such as ours, we need something as intensely familiar and as inexhaustibly strange as the idea of God." But God is not merely an idea. He is the Creator and Governor of the Universe and takes an interest in every human soul. This is well brought out in the chapters, and one of the most satisfactory is that which deals with the Godhead of Jesus Christ. The chapter on the Atonement, "Christ Our Saviour from Sin," will probably occasion most difficulty, for he seems to be afraid of the word satisfaction as applied to the sacrifice of Christ, and it is impossible to follow Scripture and to free ourselves from the conception that the sacrifice of Christ was a Sacrifice accepted by the Father. This does not imply anything like a book-keeping transaction. It is the self oblation of the Son of God—the sinless Saviour—for the sins of the whole world and is the only explanation of Godforsaken in Calvary. We do not think that his interpretation of the word "propitiation" is not by any means an exhaustive exposition of the meaning in the New Testament. While we thus criticise we are not unmindful of the value of a book which will bring help to many minds and help them to see that our most holy faith is the only hope of the world and the power of God unto salvation to every one that believeth.

THE SIGNIFICANCE OF THE CROSS. By Geo. H. Morrison, D.D. (Thomas & Cowan, Glasgow.)

We most cordially recommend these three skeleton lectures by Dr. Morrison, who delivered them to his congregation last Autumn. He divides his subject into three sections, "The Significance of the Cross for Jesus," "The Significance of the Cross for God" and "The Significance of the Cross for Man." His thought is always clear and his suggestiveness is the more valuable as he forces the reader to think out for himself the implications of every sentence. Here is a section which is typical of the style and teaching of the book. "The Cross was not just a moving appeal to men; it was of infinite significance for God. He gave His son. He deliberately gave Him, that He might be just, and yet the Justifier of the sinner; any divine pardon that belittled law would make the world an intolerable dwelling place; but when God gave His Son to die for sin 'righteousness and peace have kissed each other,' Psa. 85 10." Readers will be constantly reminded of the teaching of Dr. Denney which has been assimilated by the great Edinburgh preacher.

MODERN DISCIPLESHIP AND WHAT IT MEANS. By Canon E. S. Woods. (Student Christian Movement. 4s.)

Canon Woods has entirely revised for the fifth edition his well-known and valuable "Modern Discipleship" which has been a help to men and women who strive to follow the Master. We read the work when it first appeared and were charmed by the freshness of its presentation of the Christian life and the claims of Christ. We found ourselves cheered and aided by words that come straight from the heart and by a sympathy

this gospel for and unto us in these days,
the writer. In its revised form we hope that
it will have a wider influence in its new form.
Here is a paragraph which is typical of the
whole book: "Somehow another cannot
be sacrifice when your heart goes after Him.
There is no drudgery, but only joy, in giving
for Him Whose service is perfect freedom.
The cross is light when His hands lay it on
your shoulder. He that will take that
cruellest tree and will carry it sweetly, will yet
find it to be such a burden as wings are to a
bird and oars to a boat." How true this is
to the experience of all who love and serve.

BRITISH-ISRAELISM EXAMINED. By Samuel Howe Wilkinson. (London: John Ball, Sons & Danielson, Ltd., Oxford House, Great Titchfield St., W. 2s. 6d.)

Of all modern Religious vanities which mark these latter times, none have had a wider or more rapid acceptance than that known as "British-Israelism." For its first principles, it is largely based on historical hypothesis and assumption, it claims to find Biblical support from passages severed from their context, and woven together in accord with theory they are supposed to maintain. There is a numerous class of Bible readers who are much influenced by the names of those who rank as leaders of thought, and who do but little study of truth for themselves, content to think the thoughts of others rather than to discover for themselves the thoughts of God. For such the reasonings of British Israel Theorists are a snare which easily entraps the unwary. Pure conjecture, unwarranted deductions, and inferences, lie at the root of this strangely illogical and unscriptural belief. In the above-named book the Rev. Samuel Wilkinson, the well-known Director of the Mildmay Mission to the Jews, carefully dissects and critically examines the arguments on which the theory rests, and shows how unbiassed reading of the words of Scripture clearly and unmistakably disposes of it. As the author observes, the subject of British Israelism while by no means of fundamental importance in itself, can indeed, by the influences it exerts, bring fundamental truths into danger. Ante-dating millennial truth, and ignoring dispensational aspects of the present Gospel Age, it misdirects and misleads those who are led to accept its tenets. Point by point, and with the Bible full in view Mr. Wilkinson makes this plain; his object being not to contradict or censure, but to investigate and consider." The admirable spirit in which the volume is written strongly appeals to the reader; and gives a much needed illustration of "speaking the truth in love." Were all religious controversy conducted in this same spirit, much more agreement would be arrived at, and much evil avoided. There is no wish for light upon the subject cannot do better than read carefully this fateful treatise upon it; they will find, as its author says at the close, "there is not one argument presented by its advocates to establish its thesis which will bear the light of earnest investigation." We trust the book will have the wide circulation its value deserves.

THE CHURCH UNDER THE HILL. A Centenary Record of Denmark Place Baptist Church, Camberwell, by W. V. Fullarton. (The Carey Press, Percival Street, E.C. 2s. 6d.)

Among many memorial volumes of recent date this latest work of our friend Mr. Fullarton deserves special mention, being from various points of view of peculiar interest and charm. To estimate aright the course of a great river it is necessary to take account of the tributary streams which flow into it and swell its volume and its force. So to realise the magnitude and wonder of the Church of God throughout the ages we need to study, not only its history as a whole, but also that of the churches which make up its completeness, and perpetuate its onward flow. The Church of which Mr. Fullerton writes is one meriting the tribute paid to its hundred years of progress as narrated by him. In the course of his narrative the author gives details concerning its locality and surroundings, and sketches the ministries under which the Church has prospered and served its day and generation. These ministries in at least two instances have been unique, comprising as they have the life work of such men of God as Drs. Steane and Stannard, the first named covering a space of 53 years, and the second of 38 years. Dr. Steane was one of the founders of the Evangelical Alliance, and as one of the Hon. Secretaries did much to promote its work both at home and abroad. His large-heartedness, combined with firm adherence to the vital truths of the Christian Revelation made him one of the most valued saints in the Christian work of his day. For years he edited

"Evangelical Christendom," and took a prominent part in the many efforts put forth by the Alliance on behalf of persecuted Christians on the Continent of Europe and elsewhere. Dr. Stanford was regarded as a Prince of Preachers as well as being a voluminous writer of works of choice Bible exposition and evangelical teaching. The Church has sent forth not a few Missionaries of fame, among them Dr. Wenger of India, Dr. Comber of the well-known Congo Mission, Dr. Eugene Wasson of China and others, while a succession of godly men, known and loved outside as well as in their own Church, have figured in its records. Mr. Fullerton's sketch of them is full of interest, and stimulating to spiritual life and faithful service. The book is illustrated with portraits of all who have been pastors of the Church, and is enriched by the inclusion of a special sermon of Dr. Stanford's entitled "Ecclesiast," full of application to present-day needs.

THE GODHEAD OF JESUS. By D. M. PANTON. (Chas. J. Thynne and Jarvis, Ltd., Whitefriars Street, E.C. 4. 6d.)

No. 11 of *Present-Day Pamphlets*, a series of booklets by Mr. Panton on the vital truths of the Gospel, and modern attacks upon, and perversion of, the great verities of the inspired Word. Of all the series, valuable as they all are, we place this one on the infinitely momentous theme of "*The Godhead of Jesus*" at the head of the list. Its grasp of Bible statement selected and revised with reverent and scholarly care; its loftiness of diction, and of tone, together with its spirit of faith and love to our adorable Saviour and Lord, make it a storehouse of unanswerable argument as well as a spiritual feast of experimental enjoyment for all devout readers.

TIMOTHY RICHARD OF CHINA. By WILLIAM E. SOOTHILL, with Foreword by the Right Hon. Sir JOHN N. JORDAN, Bart. (Seely Service & Co. 12s. 6d. net.)

Professor Soothill, for years President of Shansi University, of which Dr. Timothy Richard was Chancellor, has given in this biography a graphic picture of the great China missionary, of whom it is well said in the Introduction—"Had he died in China his funeral would have been the greatest of any foreigner that lived in that land." For the name of Li Timotai was known over a wider area in China than that of any other servant of Christ. "Among his own people he was almost a stranger—amongst the 'strangers' of the Far East he was regarded almost as a Sage by millions."

Born of humble parentage in Wales in 1845, he reached China representing the English Baptist Missionary Society, in 1870, shortly before relief in Shansi from 1877-78, during which was perhaps the most terrible time of death and hunger in the history of the East, gained great influence amongst Chinese leaders by his public spirit, and thousands brought into the Church of Christ, and by means of the Christian Literature Society of China, of which he became Secretary, permeated the country with western knowledge. He was an idealist, often misunderstood, but always careful to safeguard his own convictions, but never told the Lord, a good servant, or China a more devoted herald of the Cross.

We are specially interested in a reference in the EVANGELICAL ALLIANCE, which we have read with some surprise. We quote the following passage:—

> It happened that Dr. Ellinor, of the London Missionary Society, had commenced publication of the *Evangelical Magazine* in Peking, and through Dr. Richard wanted for a contribution that might be generally acceptable. Choosing the shortest, after nine meetings he secured the formation of a branch of the Evangelical Alliance in Peking. Later other branches were formed, with a central committee in Shanghai. It performed a useful service at the moment, but soon ceased to function. It now "exists to hold a Week of Prayer at the commencing of every New Year, but for the ruling object of its formation, that of averting persecutions, it has accomplished little." Nearly thirty years later the Continuation Committee of the Missionary Conference came into existence and was in every way more effective.

We welcome this record of the past service of the Alliance, but dissent from the modern verdict, and what seems may interpret as a breach of fair Editorial comment. The reference to persecuted Christians is editorial, and we regret such a statement should have been allowed to appear in print in a volume of outstanding missionary interest. It is only necessary to point to the recent efforts of the Alliance in Korea to show that it still continues to seek justice for the oppressed as in former days; and the Standing Committee of the Conference of Missionary Societies, recognising the influence of the Evangelical Alliance, has quite recently entered into a working agreement which, in future, will enable both organisations to act in concert, and thereby secure even more adequate results.